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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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PREFACE.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August* 22, 1888.

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PART FIRST.

ORTHOGRAPHY.

§ 1. Language is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

The Letters.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אוֹתִיּוֹת) and points (נְקֻדּוֹת). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	——	אָלֶף Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gímel	ג	3
4	ד	Dh, D	דָּלֶת Dáleth	ד	4
5	ה	H	הֵא Hē	ס	5
6	ו	V or W	וָו Vāv (Wāw)	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יוֹד Yōdh	י	10
11	ך כ	Kh, K	כַּף Kaph	כ ך	20
12	ל	L	לָמֶד Lámedh	ל	30
13	ם מ	M	מֵם Mēm	מ ס	40
14	ן נ	N	נוּן Nūn	נ ן	50
15	ס	S	סָמֶךְ Sámekh	ס	60
16	ע	——	עַיִן Áyin	ע	70
17	ף פ	Ph, P	פֵּא Pē	פ ף	80
18	ץ צ	Ts	צָדֵי Tsádhē	צ ץ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus בּ with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*: גּ is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; דּ is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כּ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading: פּ is *p*. פ unpointed *ph* or *f*; תּ is *t*, ת unpointed *th* in *thin*. The letter שׁ with a dot over its right arm is pronounced like *sh*, and called *Shin*; שׂ with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of שׁ is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבֹּלֶת *shibbōleth* with סִבֹּלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׂכַר *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׂבַע *to be*

bereaved, שָׁכַל *to be wise*, כָּסַל *to be foolish;* שָׁכַר *to be drunken*, שָׂכַר *to hire*, סָכַר *to shut up;* שׁוּר *to look*, שׂוּר *to rule*, סוּר *to turn back;* שָׂפָה *a lip*, סָפָה *to destroy.* The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as סָפַן and שָׂפַק, כָּפַק and שָׂפַק, סָתַם and שָׂתַם, and by the fact that ס is in a few instances written for שׂ, e. g. נָסָה Ps. 4 : 7 from נָשָׂא; סִכְלוּת Eccles. 1 : 17 for שִׂכְלוּת; חֶרְסוּת Jer. 19 : 2 from חֶרֶשׂ, סַפַּחַת but שָׂפַח Isa. 3 : 17. The original identity of שׂ and שׁ is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שְׂאֹר *leaven* and מִשְׂאֶרֶת *a vessel in which bread is leavened;* שָׂעַר *to shudder*, שַׂעֲרוּר *horrible, causing a shudder;* שָׂכַר *to hire*, אֶשְׂכָּר *a recompense.* In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough.*

compare the hieroglyphic: 𓄿 𓂝

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh;* ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ע had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ, sometimes by the rough and sometimes by the smooth breathing: thus עֲמֹרָה Γόμορρα, עֵלִי Ἠλί, עֲמָלֵק Ἀμαλήκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַע *Sh'mang*, עָמֹד *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; צ פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ן ם ץ ך, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְמַרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as חַמּ Neh. 2 : 13, מָנ Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָנָח Ps. 80 : 16, or smaller, as בְּהִבָּרְאָם Gen. 2 : 4, or above the line, as מִיָּעַר Ps. 80 : 14, or inverted, as בְּנָסְעַ Num. 10 : 35 (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיַּשְׁכֵּהוּ Gen. 3 : 4, נוֹדֵא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מְנַשֶּׁה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In פָּחוֹן Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; וּבְרִנָּךְ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is וּבֵרִיתָךְ); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's Tiberias, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, Fundamenta Ling. Heb. p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phenicians, and hence the appended *a* of Ἄλφα, etc., which points to the Aramæic form אַלְפָּא.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox;* Beth, *a house;* Gimel, *a camel;* Daleth, *a door;* He, doubtful, possibly *a window;* Vav, *a hook;* Zayin, *a weapon;* Hheth, probably *a fence;* Teth, *a snake* or *a bag;* Yodh, *a hand;* Kaph, *the palm of the hand;* Lamedh, *an ox-goad;* Mem, *water;* Nun, *a fish;* Samekh, *a prop;* Ayin, *an eye;* Pe, *a mouth:* Tsadhe, *a fish-hook* or *a hunter's dart;* Koph, perhaps *an axe-head;* Resh, *a head;* Shin, *a tooth;* Tav, *a cross mark.*

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's Aramäisches Lehrgebäude, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes ד ג ב succeed each other, as in like manner the three liquids נ מ ל. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand,* Mem *water* and Nun *a fish,* Resh *the head* and Shin *a tooth.* The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (ק omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (נ omitted), Prov. 31 : 10—31, Lam. ch. 1, 2, 3 (each letter three times).4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ע and פ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ד ג ב		
Smooth	ה	ט ח ו	(כ)	נ מ ל
Rough	ע	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע	
Palatals	ג	י	כ	ק	
Linguals	ד	ט	ל	נ	ת
Dentals	ז	ס	צ	ש	
Labials	ב	ו	מ	פ	

ר has been differently classed, but as its peculiarities are those of the gutturals (אוֹת גְּרוֹנִית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	א ה ו י א ה ח ע	Vowel-Letters, Gutturals.
Medium,	ר נ מ ל ש צ ס ז	Liquids, Sibilants.
Strong,	ב פ ג כ ק ד ת ט	Aspirates and Mutes.

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ת and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ם ק which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אוֹתִיּוֹת שָׁרָשׁיוֹת) and serviles (אוֹתִיּוֹת הַשִּׁבּוּשׁ). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words אֵיתָן מֹשֶׁה וְכָלֵב (Ethan Moses and Caleb); of these, besides other uses, אית are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הָאֲמִנְתִּיו are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שמלאכתו ברינה *for his work is understanding;* אני שלמה כותב *I Solomon am writing;* שלומי אך תבנה *only build thou my peace,* משה כתב אלינו כשתיל אב המון *like a branch of the father of multitude;* *Moses has written to us.* To which Elias Levita added נכתב שם אליהו *the name of Elias is written;* and Nordheimer שאל הון מכתבי *consult the riches of my book.*

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, ה ם ל ד א, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. וגו׳ for וְגוֹמֵר *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ת with the letters immediately preceding: thus ך or תק 500, ם or תר 600, ן or תש 700, ף or תת 800, ץ or תתק 900. Thousands are represented by units with two dots placed over them, thus א 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

The Vowels.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מָסוֹרָה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דָּבַר *he spake,* in Ex. 6: 29 דַּבֵּר *speak* and דֹּבֵר *speaking,* in Prov. 25: 11 דָּבָר *spoken,* in Gen. 37: 14 דָּבָר *word,* in 1 Kin. 6: 16 דְּבִר *the oracle* or most holy place of the temple, in Ex. 9: 3 דֶּבֶר *pestilence.* So וישק is in Gen. 29: 10 וַיַּשְׁקְ *and he watered,* and in the next verse וַיִּשַּׁק *and he kissed;* ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought,* the second וַיָּבֹא *and he came;* והשבתים is in Jer. 32: 37 first וַהֲשִׁבֹתִים *and I will bring them again,* and then וְהִשְׁבִּתִים *and I will cause them to dwell;* שמים is in Gen. 14: 19 שָׁמַיִם *heaven,* and in Isa. 5: 20 שָׂמִים *putting.* This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *ī* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō;* and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ĕ* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאט *lāt* Judg. 4: 21, דאג *dāg* Neh. 13: 16 K'thibh, קאם *kām* Hos. 10: 14, עזאזל *ʿazēl* Lev. 16: 8, ראש *rāsh* Prov. 10: 4 and in a few other passages, ראמות sometimes for *rāmōth*, צואר *tsavvār*, אבאכאך Hos. 4: 6 if not an error in the text perhaps for *emāsāk;* final *ā*, which is much more frequently written, is denoted by ה, e. g. גלה *gālā*, מלכה *malkā*, אתה *atˈtā*, rarely and only as an Aramæism by א, e. g. חגא *hhoggā* Isa. 19: 17, קרחא *korhhā* Ezek. 27: 31 K'thibh, גבהא *gābhˈhā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צויתם or צויתים *tsivvīthām*, צויתי *tsivvīthī;* שבו or שיבו *shūbbū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מיניקות *mēnīkōth*, נסוגתי *nˈsūghōthī;* א for *ē* and *ō* so situated is rare and exceptional, e. g. ראש *rēsh* Prov. 6: 11, 30: 8, and perhaps יאין *yāʾēts* Eccles. 12: 5; זאת *zōth*, פראת *pōrōth* Ezek. 31: 8, בצאהו *bitstsōthāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מלכי *malkhē*, מלכו *malkō;* חיה *hˈyē*, פריה *parō;* לא *lō*. Final *ĕ* is represented by ה, medial *ĕ* by י, though this is only written in a few particular forms, e. g. יהיה *yihˈye*, תחיינה or תהיינה *tihˈyenā;* מלאתים *millēthĕm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סבב or סובב, only once סביב 2 Kin. 8: 21; *yaʿkōbh* is יעקב except in Jer. 33: 26 where it is יעקוב; *thēāse* is תעשה, but in Ex. 25: 31 תיעשה; *ēthām* according to the analogy of similar grammatical forms would be אתם, but in Ps. 19: 14 it is איתם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, המיר and הימיר; *mˈlākhīm* is מלכים except in 2 Sam. 11: 1, where it is מלאכים; *gˈbhūlōth* is in Deut. 32: 8 גבלת, in Isa. 10: 13 גבולת, in Ps. 74: 17 גבולות; *lō* meaning *not* is לא, meaning *to*

him is לוֹ, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פּה, פּוֹ and פֹּא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *ᵉlōᵃh* אלוה, *ᵉlōhīm* אלהים; *nāthūn* נתון, *nᵉthūnīm* נתונים or נתנים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כּוֹח *kōᵃhh* Dan. 11: 6, always elsewhere כּח; קוֹדשׁ *kōdhesh* Dan. 11: 30, for קדשׁ; דוֹיד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אדירים Ex. 15: 10, אדרם Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, and *ŭ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			*Short Vowels.*	
קָמֶץ Kámets	*ā*	◌ָ	פַּתַח Páttahh	*ă* ◌ַ
צֵרֵי Tsérē	*ē*	◌ֵ	סֶגוֹל Séghol	*ĕ* ◌ֶ
חוֹלֶם Hhólem	*ō*	◌ֹ	קָמֶץ חָטוּף Kámets Hhātúph	*ŏ* ◌ָ

Doubtful Vowels.

חִירִק Hhírik	◌ִ	*ī* or *ĭ*
שׁוּרֶק Shúrek	◌ּ	*ū* or *ŭ*
קִבּוּץ Kíbbuts	◌ֻ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi[a], which is a dot over its centre. When followed by שׂ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׂוֹנֵא *sōnē;* when it follows שׂ or precedes שׁ it is written over its opposite arm, e. g. שׂוֹמֵר *shōmēr*, תִּרְפֹּשׂ *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, שׁ must be *ōsh* and שׂ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, שׁ will be *sō* and שׂ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִישׁ *īsh* not *iyōsh*, רֵאשִׁים *rēshīm*, רִישׁוֹן *rīshōn*, but בְּאשׁ *b'osh* where א is a consonant. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbuts.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ִי=*ī*, and Hhirik parvum ◌ִ=*ĭ;* and Shurek is reckoned a distinct vowel from Kibbuts, the former being *ū* and the latter *ŭ*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not וּ but ◌ֻ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ◌ֵ and ◌ֶ, ◌ֹ and ◌ָ, is not one of quantity, for ē and ō are expressed indifferently with or without Yodh and Vav.

Gesenius, in his Lehrgebäude, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his Rudimenta Hebraica, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening;* Tsere, *bursting forth;* Seghol, *cluster of grapes;* Hhirik, *gnashing;* Hholem, *strength;* Kamets-Hhatuph, *hurried Kamets;* Shurek, *whistling.* It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהו (which have been formed into the technical word יְהֹוִה *Ihᵉvī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesh-forte belong only to consonants: thus לֹוֶךְ *kōvekā*, עָוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדוֹת *ādh'vōth*, וְהָיָה *v'hāyā*, קַיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesh-forte are rarely written, י is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ו if accompanied by the sign for *o* or *u;* otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּיא *gē*, בּוֹ *bō*, לוֹ *lā*, but שָׂרַי *sāray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּו *tāv*, שֵׁלּוֹ *shīlō*, זוֹ *zōv;* the combination וֵ is pronounced *āv*, עָנָו and עָנָיו *ānāv*, סְתָו and סְתָיו *s'thāv*. In consequence of its extreme weakness, א not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טָאטָא *tīţā*, רִאשׁוֹן *rīshōn*, פֹּארָה *pōrā;* final א is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ŏ*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. רִבְנָתָה Jer. 27: 20, הֵיבִנִים Ezek. 27: 15, נִיזְדְּרוּ־בוֹר Ps. 30: 4, רִסְּדוּ־לִי Isa. 44: 17, לְבִילִי Jer. 33: 8, וּגְדָלוּ־כֹחַ Nah. 1: 3. In אָוִּיוֹת 2 Chron. 8: 18, and בָּוֵיהֶם Deut. 32: 13, ו represents or quiesces in the still briefer *ŏ* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. הֲרָהצֻר Num. 1: 10, עֲשָׂהאֵל 2 Sam. 2: 19, also written עֲשָׂה־אֵל 1 Chron. 2: 16. In such words as נוֹשַׁבָה Jer. 22: 6, שַׁפָּלָה Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נושבו, שפכו § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ĭ* was scarcely ever and *ŭ* seldom represented by a vowel-letter, Hhirik with Yodh (ִי) is almost invariably long and Shurek (וּ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u;* but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, יְיִר *nīr*, בּוּת *mūth;* without these quiescent letters they are said to be written defectively, e. g. הָקְמֹתִי *hᵃkīmōthī*, כָּמֹס *kāmūs.*

a. Hhirik with Yodh is short in וַהֲמִיתִיו *vahᵃmittīv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחַת־ *likk'hath* Prov. 30: 17, לִיסּוֹד *lissōdh* 2 Chron. 31: 7. In צִיקְלַג 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk'lag*, and *tsiklag.* Shurek as *ŭ* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לְאֻמִּים *l'ummīm*, יֻלַּד *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, צַלְגֻמִּים 2 Chron. 2: 7, זֹנָּה Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a, i, u,* and diphthongal, *e, o; e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u.*

Sh'va.

§ 16. 1. The absence of a vowel is indicated by ְ Sh'va (שְׁוָא *emptiness,* or as written by Chayuġ, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בִּשְׁמִרְכֶם, מַלְכְּךָ, קִשְׁטְ, אֲמַרְתְּ, אַתְּ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הֵרִיקָה, nor as a general rule to a final consonant preceded by a quiescent; thus חַטַּאת, וְבָאת Ruth 3: 4; וְהָיִת Isa. 62: 3. though in this case it is sometimes written. e. g. וְהָיְתָ 2 Sam. 14: 3; וְהָיְתָ 2 Sam. 14: 2; וְהָרִית Judg. 13: 3; הֹלֵדְתְּ 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant. and is left unpointed, e. g. חָטָא, נִקְרָא, רִבֹּא, הוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost. § 57, 2 (3), e. g. יִרְאוּ *y'rū* Josh. 24: 14, שְׁמֹאל *s'mōl* Num. 20: 17, רִאשׁוֹן *rīshōn* Job 15: 7, תִּשְׁאֵרְנָה *tisseʾrenā* Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ךָ, as already suggested, but also from ר with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ـك in Arabic. In such forms as רַגְלֵיהוּ Sh'va is omitted with the closing letters because the י is not sounded.

2. Sh'va may be either silent (שְׁוָא *quiescens*), or vocal (שְׁוָא *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבַּר *b'midhbar*, פְּקָדְתֶּם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. רְאַבֵּד *y^{a}abbēdh*, שְׁאֵת *s^{e}ēth*, דְּוּד *d^{u}ūdh*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שְׁאוּ *sūū*, חֲחִי *tīhhī*, לְעֹלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּיַעֲקֹב *b^{i}ya^{a}kōbh*, כְּיוֹם *k^{i}yōm*, and with Methegh was sounded as Hhirik, e. g. בְּיַד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָכָה *b^{a}rākhā*, גְּלִילִים *g^{a}lilīm*, and with Methegh was pronounced as Pattahh e. g. בַּמַּקְהֵלוֹת *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ă*, or the diphthongal *ĕ* or *ŏ*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh ֲ; thus, עֲמֹד *^{a}mōdh*.
Hhātēph-Seghol ֱ; thus, אֱמֹר *^{e}mōr*.
Hhātēph-Kamets ֳ; thus, חֳלִי *hh^{o}lī*.

a. Hhātēph (חָטַף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רִבְבוֹת Num. 10: 36, or a letter from which Daghesh-forte has been omitted חֲבֶרָה Gen. 27: 38, after initial ו, וְחַב Gen. 2: 12, וְשָׁמַע Dan. 9: 18, וְנַחֲלָה Lev. 25: 34, וְתִבְקְעִי Ezek. 26: 21, after a vowel which has arisen from Sh'va סֶבְלִי, and in certain forms of אָכַל *to eat* and בָּרַךְ *to bless*, e. g. תֹּאכְלֶנָּה Gen. 3: 17, מְבָרְכֶיךָ Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped תְּקָבְנוּ (from תָּקַב) Num. 23: 25, קָדְקָדוֹ Job 2: 7, הַקָּדָשִׁים Ezek. 41: 4, שִׁבְלִים Gen. 41: 5, צִפָּרְנִים Ps. 104: 17, אֶצְדָּנָה Isa. 27: 3, אֶכְתָּבָנָּה Jer. 31: 33, and in a few other

instances בֶּרְחֹדֶ֫ Gen. 2: 23, אַלְמָנָה Ruth 2: 2, 7, וְגַלְמָדָה 1 Kin. 13: 7, גַּעֲרַתְּ. Hhateph-Seghol occurs but once צְלֹצְלִים 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בְּסֶנְלָה 2 Kin. 2: 1, בַּסְּנָלָה ver. 11.

Pattahh Furtive.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ח, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ‗ , which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū^ahh*, שָׁמֵעַ *shāmō^a*, מַגְבִּיהַּ *maghbī^ah*, שָׁמַעַתְּ *shāma^at*, יַחַדְ *yi^ahhd*.

a. Some grammarians deny that Pattahh furtive (גְּנוּבָה *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַתְּ should accordingly be read *shāmaat*, and יַחַדְ *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיעַ or רָקִיעְ for רָקִיעַ.

Syllables.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of א occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. לְךָ *l'khā*, עוֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֶּם *kam-tem*, הָלַכְתְּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹעַ *z'rō*ª, אֲנִי *ºnī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

זֶה	סֵפֶר	תּוֹלְדֹת	אָדָם	בְּיוֹם	בְּרֹא	אֱלֹהִים	אָדָם
zé	sé-pher	tō-l'dhóth	ā-dhám	b'yóm	b'rṓ	ºlō-hím	ā-dhám

Gen. 5: 1.

בִּדְמוּת	אֱלֹהִים	עָשָׂה	אֹתוֹ
bidh-múth	ºlō-hím	ā-sá́	ō-thṓ

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema mprarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטַלְתְּ *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *lt* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, Geschichte d. Heb. Sprache, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, לֶכֶא, פָּלָא, חָנָה, קָטָה and the like are formed after the analogy of בָּלָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְטְשַׁאצַּר *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שֶׁת־לֵּי; so also in the proper names בֶּרֶכְיָהוּ, שֶׁלֶמְיָהוּ, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus חַרְבוֹת *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus חַטַּאת in which ע belongs in a measure to both syllables is for חַהֹוא, חַטַּאת *hahū* is for *hah-hū*, § 23. 3. *a*, יַחְרֹג *yah^{a}rōg* is for יִחְרֹג *yah-rōg*, נֶחְפְּכוּ *nchepk'khū* is for נֶחְפְּכוּ *neh-p'khū*. See also § 20. 2 and § 22. *a*.

Ambiguous Signs.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbuts, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרְאֵשׁ or יִרֵשׁ *yī-rash*, יִבְנוּ *yibh-nu*, גְּבוּלוֹ or גִּבְלוֹ

g'bhū-lō, גְּבוּל or יוּגַּד *yul-ladh,* כֻּלָּם or כוּלָּם *kul-lām,* מָזוּז or מָזְוֻז *māuzzī.* In accented syllables, whether simple or mixed, they are always long, e. g. שִׂיחִם or שִׂיחֻם *sī-hhīm,* לִי *lī,* גְּבָל or גְּבוּל *g'bhūl,* דְּרָשׁוּהוּ or דְּרָשֻׁהוּ *d'rā-shū-hū,* the only exception being that Hhirik is short in the monosyllabic particles אִם, אִשׁ, עִם, בִּן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. וַיֵּד, וַיִּשְׁבְּ, וַיֵּרֶב. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יָחָלָה, תַּחֲלָה, יִרְאֶה־לּוֹ Gen. 22: 8, which follow the analogy of רִקְמָה, and in סָבְכִי Isa. 10: 34, קָמְצוּ the first vowel is short; in גִּבְלֻם, וְיִשְׁנָהּ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאוּ *yī-r'ū,* from יָרֵא *to fear,* and יִשְׁנוּ *yī-sh'nū* from יָשֵׁן *to sleep;* but יִרְאוּ *yir-ū* from רָאָה *to see,* and יִשְׁנוּ *yish-nū* from שָׁנָה *to do a second time.*

2. Kamets *ā* and Kamets-Hhatuph *ŏ* are both represented by the same sign (ָ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār,* חָפְשִׁי *hhoph-shī.* Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חָכְמָה *hhokh-mā,* חָכְמָה *hhā-kh'mā.* Before a guttural with Hhateph-Kamets or Kamets-Hhatuph it is frequently *ŏ*, though standing in a simple syllable and

accompanied by Methegh, e. g. בְּחֹרָי *bo-hhō'rī*, תָּעְבֹדֵם *to-obhdhem*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וָאֲנִיּוֹת with the prefixed conjunction *vo°niyyōth*, הָאֲנִיָּה with the article *hā°niyyā;* וָעֲשָׂר in the Hophal *yo°madh*, וְהָאֳרַח Isa. 44: 13 in the Piel *y'thā°-rehū*. The first vowel is *ŏ* in צָהֳרַיִם from צָהַר, חָדָשִׁים from חֹדֶשׁ, עָשָׂרִים from עֶשְׂרִים Isa. 38: 14, חָבְחֳבֵי Num. 22: 11, אַרְחֹבֵי Num. 23: 7 and the like, and the first two vowels in such words as פָּעֳלָם from פֹּעַל, בָּאֳכָם Isa. 30: 12 from מְאֹס, קָרְבָּם Deut. 20: 2, קָטְבָה Hos. 13: 14, קָטְבִי 2 Chron. 10: 10, קָבְלֹעַם 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in עָחְרִי Job 16: 19 from עָחֹר, חָרָשִׁים from חָרַשׁ, בָּגְיִי from בָּגֵה. The word שָׁמְרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ŏ* in the infinitive עָבְדָךְ Obad. ver. 11, and the future יִפְגָּשֶׁךָּ Gen. 32: 18, but *ā* in the preterite נִתְּנָהּ 1 Sam. 24: 11. The best authorities decide that בָּתִּים should be pronounced *bāttīm*, not *bŏttīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רְדָפִי Ps. 38: 21 (in some editions), כָּל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald סָגָר Judg. 19: 5 comp. ver. 8, and עָב Ezek. 41: 25; in Dan. 11: 12 וְרָם the points belong to the marginal reading ורם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: נָתַתּ Ps. 16: 5 (in some editions), קָרַב־ Ps. 55: 19. 22, סָבַךְ־ Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. שָׂם שָׂחָה Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ŏ*, e. g. וְנָגְפוּ Ex. 21: 22 *v'nagh'phū*, וְגָבְהוּ Ex. 21: 35 *ūmākh'rū*, § 45. 5.

c. Inasmuch as מָחֳרָת is derived from מָחָר *mahhār*, its first vowel might be suspected to be *ā;* but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ŏ*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in דָּרְכָן 1 Sam. 13: 21, דָּרְכֹנוֹת Eccles. 12: 11 and הָלְכוּ Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרְבָן Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ŏ*, and the words are accordingly read *dorbhān*, etc. In יָשְׁפֵה *jasper*, and בָּרְקַת *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ֳ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבְבוּ Ezek. 26: 9 in some editions is an impossible one if (ֳ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ŏ* distinct from that for *ā;* and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ŏ*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יְהֳאֲלֵהוּ, בַּסֳּלָה, וְצָעֳקָי Jer. 22: 20, אֲפֳשָׁעָה Isa. 27: 4, or to replace it, as חָרְבוֹת from חָרֵב Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before ה and ח, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זִכְרְתֶּם *z'khartām*, זָכַרְתְּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זְכֹרִי *zō-kh'rē*, תִּזְכְּרוּ *tiz-k'rū*, לִבְנָה *libh-ne*,

תִּקְטְלִינָה *tiktōl-nā*. Sh'va under a letter doubled by Dagheshforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְּכָרִים = הַזְזָכָרִים *haz-z'khārīm*. Inasmuch as no syllable can begin with more than two consonants, § 18. 1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: אֶזְכְּרָה *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagheshforte has been omitted, וַיַּבְקְשֻׁהוּ *vay'bhak'shū* for *vayy'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְּלוּ *hal'lū*, קִלְּלַת *kil'lath*, צִלְּלוּ *tsil'lō*, אֲלַלַי *al'lay*, חֲלִלֵי *hhlil'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (= גְּדוֹלָה *long*) after a long vowel; ד (= דָגֵשׁ) after Daghesh-forte; ה (= הֲמוּרִים *the similar*) under the first of two similar letters.

Daghesh-Lene.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Daghesh-lene, Daghesh-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֵשׁ קַל) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. בּ *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבְרִיחוֹ בָּאוּ Ex. 1: 1, עֵתָה ו פֶּן Gen. 3: 22, or ending in a consonant, אֲדֹנִי, גִּבְעָלֹהִי דַּרְכִּי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, פְּנֵי תְהוֹם, הָיְתָה תֹהוּ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֲדֹנָי, which ends in a consonant. In three instances, however, e. g. אֲדֹנָי בָם Ps. 68: 18, קוֹרֹתֹהִי Isa. 34: 11, שֻׁלָּו בָהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִשְׁמַעְתָּ, נִסְתַּרְתָּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וּבְבֵית, עֲבַדְתֶּם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܰܓܫ (דַּגֵּשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ܕܓܫܐ (דִּגְשָׁא). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܟܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܩܫܝܐ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp Kritische Grammatik, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἕξω; μεθ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לְבַב *l'bhabh* with the prefix בְּ becomes בִּלְבַב *bil'bhabh*, not בְּלַבַּב *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עִבְדוּ, עָבְדָם, עָבְדֵנוּ from עָבַד; yet with occasional exceptions, as בְּאַסְפְּכֶם Lev. 23: 39, where ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in p'ace of the silent Sh'va in the regular inflexion, e. g. תַּעַבְדוּם, for תַּעַבְדֻם, תַּעַבְדוּ, for תַּעַבְדֻ. (3) The construct plural of nouns עִבְרִי from עִבְרִים, כִּתְפוֹת, from כִּתְפוֹת, חַרְבוֹת from חַרְבוֹת, though with occasional exceptions, as רַגְלֵי Cant. 8: 6, but רַגְלַי Ps. 76: 4; צַמְתֵי Isa. 5: 10, חֲרִפוֹת Ps. 69: 10, בִּרְכֵי Gen. 50: 23, but בִּרְכַּיִם Judg. 7: 6; בִּגְדֵי, בִּגְדוֹ from בֶּגֶד are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, כַּלּוֹת from כַּלָּה, יַלְדוּת from יֶלֶד, עֲבֹת (only occurring with suffixes) from עָבֶה, but not מַרְדוּת. Also a few other nouns of different forms, viz.: רַכָּתַיִם, but רַכְתִּי, שַׁפְלָה, שַׁרְבִיט, עַרְבִי, מַרְבַדִּים, אַבְנֵט. (5) After prefixes, as He interrogative, e. g. הַרְדַּתֶּם Gen. 29: 5 from יָדַע, and inseparable prepositions, e. g. לְדַבֵּר, דְּבַר from בִּדְבַר, דָּבָר from כִּדְבַר. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. לִבְתוֹב, בִּבְתוֹב; בִּנְפֹל, כִּנְפֹל; לִנְפֹל, לִצְבֹא Isa. 31: 4, לִצְבֹא Num. 4: 23, 8: 24; לִפְקֹד, פִּקְדֹ. (6) The suffixes of the second person הָ, כֶם, כֶן never receive Daghesh-lene, בְּנָהּ, בְּכֶרְכֶם, except once after Nun Epenthetic, § 101, 2 (5), אֶתְּכֶנָּהּ Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, עֲזוּבֶיךָ Ezek. 27: 12 must have as its ground form עֲזָבוֹן, not עֲזוּבוֹן; and אָרְכָם Hos. 7: 6, רָחְבָם Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates אֹרֶךְ, רֹחַב.

b. The omission of Daghesh-lene from the final letter of תּוֹכָחַת Prov. 30: 6, abbreviated from תּוֹסִיף or תּוֹסֶת, and from the aspirate in the proper names יָקְתְאֵל Josh. 15: 38, 2 Kin. 14: 7, and יָקְדְעָם Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. אַרְצָה כְּנָעַן Gen. 11: 31 and elsewhere, אַרְצָה גֹּשֶׁן Gen. 46: 28, גְּאָה גָּאָה Ex. 15: 1. 21, זוּ גְּאֻלָתִי Ex. 15: 13, וְעָשִׂיתָ פֶּסַח Deut. 16: 1 (comp. עָשִׂיתָ בָּנוּ Gen. 20: 9), וְאָכְדָה בָּם Deut 31: 28 (comp. וְאָכְדָה בִּי Isa. 8: 2), עָלְתָה פְּרֵץ Gen. 35: 29, נָשְׂבָה בּוֹ Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in בְּ followed by ב Gen. 39: 12, Jer. 3: 25 or by פ Ex. 14: 4. 17, Lev. 25: 53, or by מ (in Baer's text) Gen. 32: 11, 40: 7; in כְּ followed by כ Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in ד followed by ת Dan. 3: 3 (in some copies) and in כ followed by ת Dan. 3: 3. The old strife as to the Daghesh in the word שְׁתַּיִם *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from אֶשְׁתַּיִם; Schultens as Daghesh-forte arising from an assimilated נ, contending that it was for שִׁתַּיִם from שְׁנָתַיִם; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ת with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִן without the Daghesh, מִשְּׁתֵּי Judg. 16: 28, and again with the same preposition with it, מִשְּׁתַּיִם Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

Daghesh-Forte.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֵשׁ חָזָק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיְגַמֵּל *vayyigmāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שֶׁרְאֻשָּׁי Cant. 5: 2, מָרְּתָה Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. *b.*

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפַּקֵּד *yippaḳḳēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ו may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (ـّـ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. בָּרַתְּי, formed by appending the syllable תִּי to the root בָּרַת; נָתַתִּי composed of the same syllable and the root נָתַן, whose last letter is changed to ת to conform with that which follows; סַבֵּי from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְהַלֵּךְ, הִתְהַלַּךְ, and certain forms of nouns, as, גִּבּוֹר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יַסֵּב for יִסַּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. מַה־דָּוִד, רָחֵי־דָּךְ, קוּמוּ צְאוּ. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עִנְּבֵי *inn'bhē* for

יִגְבִּי *in'bhī*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a*.), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. חֶלְכָּה for חֶלְכָ. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַעֲמָה *rammū*, not *raᵉmā* Gen. 10: 7, יַעֲנֹּוּ *yaʿnōō* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְתִפְאֶרֶת הַקְרִיאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns מַה and זֶה followed by Makkeph, e. g. מַה־טּוֹב וּמַה־נָּעִים Ps. 133: 1, זֶה־יִהְיֶה Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לָאֲחוֹת־לֹאת Gen. 2: 23, וְנִשְׁתַּחֲוֶה־לָּכֶם Gen. 43: 15, or having a conjunctive accent on the penult, בָּעֲרֵךְ זֹאת Gen. 3: 14, אֲשֶׁה לָךְ Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מָצְאָה בַּת (for מָצְאָה) Ps. 84: 4, but מָצָא בָהּ Deut. 24: 1, שָׂדֶה כֹּוֹבֵי Ezek. 17: 8; this proviso does not attach to the futures and participles of ל״ה verbs עֹשֶׂה פְּרִי Gen. 1: 11, יַעֲשֶׂה לִי Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants וְשָׁחֲנָא Gen. 27: 26 or is immediately preceded by Methegh וְהָבְהַבְּלִי Gen. 30: 1, but וְעִנְּיֵהַּצַּדִּיק Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate בָּרְאָה קֹבֶה Gen. 49: 31, but אֵבֶה תֵּילַדְנִי Gen. 2: 4. The inseparable particles בְּ, כְּ, לְ, וְ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לָהּ which follows the ordinary rule וְעָשִׂיתָ לָהּ Deut. 10: 1, and one additional instance וְלַיְלָה לָּיְלָה Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *ā* קוֹבֵהּ צָאנָּה Gen. 19: 14, וַיֹּאמְרוּ לֹּא Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet חַנָּה נָא Gen. 19: 2, מֹשֶׁה לָּאמֹר Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מַזֶּה Ex. 4: 2 for מָה זֶּה, so מַלָּכֶם Isa. 3: 15, מַהֲלָאָה Mal. 1: 13, בַּמַּאֲסָאָה Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֲפִרְחָה Hos. 3: 2.	לְיִקְחַת Prov. 30: 17.	עִנְּבֵי־ Deut. 32: 32.
בְּרִקְרוֹתֶיהָ Ps. 45: 10.	רִקְחֶךָ 1 Sam. 28: 10.	עַנְּתֹתִי 2 Sam. 23: 27.
הַזְּבוּחִים Am. 5: 25.	כְּסִתְּוֹתֵי רַבָּה (?) Ezek. 13: 20.	Jer. 29: 27.
הַכְּצַעֲקָתָהּ Gen. 18, 21.	כַּנְּלוֹחֵךְ Isa. 33: 1.	עַצְּבֵיכֶם Isa. 58: 3.
הַכְּתֹנֶת Gen. 37: 32.	כַּמַּגְרוֹת Joel 1: 17.	עַצְּרֹתֵיכֶם Am. 5: 21.
הַלְּבָן Gen. 17: 17.	כַּמַּרְרִים Job 9: 18.	עִקְּבִי־ Gen. 49: 17. Judg. 5: 22.
הַרְּאִיתֶם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	כִּנְזָרֶיךָ Nah. 3: 17.	עִקְּבוֹת Ps. 89: 52.
הַמְּרוֹתֶם Job 17: 2.	כִּקְדָשׁ Ex. 15: 17.	עִקְּבוֹתֶיךָ Ps. 77: 20.
הַצְּפִינוֹ Ex. 2: 3.	כָּקְרֵחַ־ Deut. 23: 11.	עִשְּׁבוֹת Prov. 27: 25.
הַרְּדַפָּהוּ (?) Judg. 20: 43.	נִצְּרֵהוּ Ps. 141: 3.	צִמְּתֵנִי Ps. 119: 139.
הַרְּעָמָה 1 Sam. 1: 6.	נִצְּרָהּ Prov. 4: 13.	צִמְּתוּנִי Ps. 88: 17.
הַלְּקֵר־ Isa. 57: 6.	נִתְקָנְהוּ Judg. 20: 32.	קִשְּׁרוּתָם (?) Ps. 37: 15. Isa. 5: 28.
יִקְּחַת Gen. 49: 10.	סִבְּכוּ Jer. 4: 7.	שַׁבְּלוּל Ps. 58: 9.
	סִבְּלוּ Isa. 9: 3, 10: 27, 14: 25.	

This list is corrected and enlarged from Gesen. Lehrg. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in חָלְּפוּ Judg. 5: 7. 1 Sam. 2: 5; לְמוּ Job 22: 12 (Edit. Baer); וְרִחֲפוּ Job 29: 21; יַחֲתוּ or חָתוּ Job 21: 13; רַצְּתוּ Isa. 33: 12, Jer. 51: 58; מִרְשָׁה Ezek. 21: 15, 16; נָקְשׁוּ Ezek. 6: 9; נָשָׁתָּה Isa. 41: 17; נָתְנָה Ezek. 27: 19; קָמְצוּ (?) Isa. 19: 6; and probably תְּהָחֲפוּ Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אִם־מְּחוֹט Gen. 14: 23, מֵאֲבָל־בָּהֶם Gen. 31: 54, and some manuscripts have חָמֵשׁ שָׁנִים Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וַיֹּאמֶר וּ לֹא (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא לְאמֹר Gen. 3: 17, כָּל־מְּלָאכָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת, e. g. אֶת־שָּׁמַיִם probably *esh-shᵉmāim* Gen. 5: 2, נִבְרְאוּ צְּאוֹ Gen. 4: 4, שִׁכְבַת־זֶּרַע Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אַתְּ, נָתַתְּ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קַלְּהּ, קַלָּהּ; סַבְּבִי, סָבִּי; וַיִּחַתְּ abridged from וַיְיַחֵתְּ; וַיִּצַּת from וַיְצַנֵּת. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עִוְרִים for עִוֲרִים, בָּסְאוֹ for בָּסֵאוֹ, יִקְּחוּ for יִקָּחוּ, וַתְּאַלְּצֵהוּ Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition בְּ, so וַיְהִי, הַמְּיַחֲלִים, בְּגִבּוֹרֶתָם. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְצָר Judg. 8: 2 for מִבְּצָר, תִּתְצוּ Isa. 22: 10 for תִּתְּצוּ, זְבֻלֹן from זְבֻלֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תַּעֲגֻנָה Ruth 1: 13 for תֵּעָגֻנָה, so תַּאֲבֶינָה Isa. 60: 4.

Mappik.

§ 26. Mappīk (מַפִּיק *bringing out* or *uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אַרְצָהּ *artsāh*, אַרְצָה *artsā*, לָקָחָהּ *l'kāhhāh*, לָקָחָה *lāk'hhā*. The point four times found in א, וַיָּבֹא Gen. 43: 26, Ezra 8: 18, תָּבֹא Lev. 23: 17, יָבֹא Job 33: 21, though called a Daghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

Raphe.

§ 27. Rāphe (רָפֶה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. תְּנוּדָה Ex. 9: 18, וּשְׂעָרָהּ Lev. 13: 4, בְּרֶטֶאָה Num. 15: 28, לָהּ Num. 32: 42, מִשְׁכָּבָהּ Job 31: 22 in some copies. In תַּעֲשֶׂה־לְּךָ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצַח Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesh-lene, and shows that the ת may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated.

Accents.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartoloccii Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(׀)	סִלּוּק	
*2. Athnāhh	(֑)	אַתְנָח	

CLASS II. *Kings.*

3. S'ghōlta	(֒)	סְגוֹלְתָא	*postp.*
4. Zākēph Kātōn	(֔)	זָקֵף קָטֹן	
5. Zākēph Gādhōl	(֕)	זָקֵף גָּדוֹל	
*6. Tiphhhā	(֖)	טִפְחָא	

CLASS III. *Dukes.*

*7. R'bhī[a]	(֗)	רְבִיעַ	
*8. Shalsheleth	(֘)	שַׁלְשֶׁלֶת	
*9. Zarkā	(֙)	זַרְקָא	*postp.*
10. Pashtā	(֨)	פַּשְׁטָא	*postp.*
11. Y'thībh	(֚)	יְתִיב	*prep.*
12. T'bhīr	(֛)	תְּבִיר	

CLASS IV. *Counts.*

*13. Pāzēr	(֡)	פָּזֵר	
14. Karnē Phārā	(֟)	קַרְנֵי פָרָה	
15. T'līshā Gh'dhōlā	(֠)	תְּלִישָׁא גְדוֹלָה	*prep.*
16. Geresh	(֜)	גֵּרֵשׁ	
17. G'rāshayim	(֝)	גְּרַשַׁיִם	
*18. P'sīk	(׀)	פְּסִיק	

The Conjunctive accents, or *Servants,* are the following, viz:

*19. Merkā	(֥)	מֵרְכָא	
*20. Mūnāhh	(֣)	מוּנַח	

21. Merkā Kh'phūlā	(ֽ)	מֵרְכָא כְפוּלָה
*22. Mahpakh	(ֽ)	מַהְפַּךְ
23. Dargā	(ֽ)	דַּרְגָּא
*24. Kadhmā	(ֽ)	קַדְמָא
*25. Yerahh ben Yōmō	(ֽ)	יֵרַח בֶּן־יוֹמוֹ
26. T'līshā K'tannā	(ֽ)	תְּלִישָׁא קְטַנָּה *postp.*

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his Lehrgebäude; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end;* Athnahh, *rest;* Segholta *bunch of grapes;* Zakeph, small and great, *causing suspension;* Tiphhha, *palm of the hand;* R'bhi[a], *square* or *reposing;* Shalsheleth, *chain;* Zarka, *dispersion;* Pashta, *expansion* or *letting down* (the voice); Y'thibh, *sitting still;* T'bhir, *interruption;* Pazer, *separator;* Karne Phara, *a heifer's horns;* T'lisha, great and small, *shield;* Geresh, *expulsion;* G'rashayim, *double Geresh;* P'sik, *cut off.* Conjunctives: Merka, *prolonging;* Munahh, (a trumpet) *at rest,* i. e., in its proper position; Merka Kh'phula, *double Merka;* Mahpakh, (a trumpet) *inverted;* Darga, *progress;* Kadhma, *beginning.* Yerahh ben-Yomo, *moon a day old.*

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. תֹּהוּ Gen. 1: 2, or ends with two vowelless letters, e. g. וַתֵּשְׁבְּתְּ Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יְלָדַי Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, בִּלְאָבֹל Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in זַרְעֲךָ Gen. 26: 4, בְּאַחַד Deut. 16: 3, the accent is Pashta, but in וְלִזַרְעֲךָ Gen. 17: 8, בְּאַחַד 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֶשֶׂב Gen. 1: 11, כִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הַגְּדֹלָה Gen. 2: 14, כִּי Gen. 32: 33, Deut, 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הָאִישׁ the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word אֱמֶ"ת. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Ph'hara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

Disjunctive Accents.

Class I.

1. Sillūk	(ֽ)	סִלּוּק׃
2. Merkā-Mahpakh or Ōlev'yōrēdh	(ֽ֫)	עוֹלֶה וְיוֹרֵד
3. Athnāhh	(ֽ֑)	אַתְנָח

Class II.

4. R'bhī[a]	(ֽ֔)	רְבִיעַ
5. R'bhī[a] Mugrāsh	(ֽ֥)	רְבִיעַ מֻגְרָשׁ
6. Zarka or Tsinnōr	(ֽ֖)	צִנּוֹר *postp.*
7. Tiphhhā initial or D'hhī	(ֽ֣)	דְּחִי *prep.*
8. Pāzēr	(ֽ֡)	פָּזֵר
9. Great Shalsheleth	(ֽ֓)	שַׁלְשֶׁלֶת׃
10. Azlā L'gharmēh	(ֽ֒)	אַזְלָא לְגַרְמֵה׃
11. Mahpakh L'gharmēh	(ֽ֜)	מַהְפַּךְ לְגַרְמֵה׃
12. P'sīk	(ֽ׀)	פְּסִיק׃

CONJUNCTIVE ACCENTS.

13. Merkā	(ֽ)	מֵרְכָא
14. Mūnāhh	(ֽ)	מוּנָח
15. Mūnāhh superior or Illūy	(ֽ)	עִלּוּי
16. Tiphhā or Tarhhā	(ֽ)	טַרְחָא
17. Yerahh ben Yōmō or Galgal	(ֽ)	גַּלְגַּל
18. Mahpakh	(ֽ)	מַהְפַּךְ
19. Kadhmā or Azlā	(ֽ)	אַזְלָא
20. Shalsheleth	(ֽ)	שַׁלְשֶׁלֶת

Tsinnōrīth (ֿ) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, לָֿמֶּה, בָּֿשׂוּ, or in an antecedent monosyllable, in which case it supplies the place of Makkeph לֹֿא־אֵל for לֹא אֵל, כִּֿי־חָרָה for כִּי חָרָה. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּים֯.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, רְשָׁעִים; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, פָּעֳלֵי אָוֶן (Wickes) or פָּעֳלֵי אָוֶן (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, שָׁוְא נָא (Wickes) or שָׁוְא נָא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֶל־חָק or אֶל חָק for אֶל־חק. The sign for R'bhī[a] Mugrāsh resembles a combination of R'bhī[a] and Geresh, the former on the tone syllable, the latter on the initial letter of the word, כֹּל נֶאֱמַלְתָּה. P'sīk is occasionally used as with the prose accents, § 38. 1. *a.* to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. *b.* Olev'yoredh means *ascending and descending;* R'bhī[a] Mugrāsh, *Gereshed-R'bhī[a];* Tsinnor and Tsinnorith, *a water-course;* D'hhi, *thrust back;* L'gharmeh, *by itself,* i. e. *independent;* Illuy, *high;* Tarhha, *toiling along;* Galgal, *wheel;* Azla, *going on.* Tiphhha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in מְבוֹא פְתָחִים Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in וְשׁוּעָתָה כֹּל Ps. 3: 3.

Position of the Accent.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרַע *from below*), and in the latter Milēl (מִלְּעֵיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2, thus: יִצְחָק, תִּשְׁמְרֶה, יְרֵב, טָהֳרָה. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their rude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פָּקַד, פָּקַד, פָּקַד, פָּקַד, פָּקַד, יִפְקֹד, הִתְפַּקֵּד; זָכַר, זָכוֹר; מִדְבָּר, גִּדְבָּר; כְּנַעֲנִי; אַרְגָּמָן.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

are accented on the penultimate, as בֶּלֶךְ, סֵפֶר, נָצַח, בַּיִת, תִּרְוֹשׁ, פְּתָאִים, לֵגֶל, יִגֶל, יִשְׁתַּחוּ.

a. עֲצַמְדָּה Is. 50:8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back. In נֶעֱרְכוּ־ Ex. 15:8, a word of the same formation the accent takes the place of Methegh, § 45:5, comp. תַּעֲרְכוּ־ Isa. 40:18, וְתַהְפֻּכוּ־ Job 12:15; הָאֳהֶלָה and צִצָּרָה are the only words in which the principal accent is followed by a compound Sh'va.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as ־ָה, ־ֹה, ־ו, ־ֹו, ־ָי, ־ֶי), or begins with one (as ־ָהּ, ־ֶיהָ, ־ָיו, ־ָיִם, ־ֹותָיו, ־ָךְ, ־ֶיךָ, ־ָם, ־ָן, ־ֵיכֶם, ־ֵיכֶן), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבָרִי, דִּבְרוֹ, דְּבָרִים, דִּבְרֵי, דִּבְרֵיכֶם, דָּבָרָיו from דָּבָר; קְדָשִׁים, קָדָשַׁי from קֹדֶשׁ. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented: הֲרָרִים with a suffix הֲרָרֵנוּ, but with an affix הֲרָרֶיהָ; עָבַד with a suffix עָבְדוֹ, but with an affix when the vowel is retained עָבָדְךָ, when it is rejected עָבְדָהּ, דָּמָה, דָּמְתָה; קַל: קָלוֹ, קָלָה, קָלִי, קָלַנִי; 3 fem. sing. pret. with suffixes, אֲבָלָתַם from אָבְלָה (primitive form אָבַלַת), so בְּקָשָׁתַם, אֲהַבְתִּיהָ. It is to be observed, however, that a paragogic הָ or ה, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic ־ָ does not disturb the position of the accent, e. g. אַרְצָה, אֶרֶץ; גֹּבַהּ, גֹּב; so חָמָה, אַוָּה, עָמָה, רַבְתִּי Lam. 1: 1, but בָּלְאָתִי Isa. 1: 21; neither does the feminine ending ת, which is a Segholate formation, § 185, e. g. בְּדַבָּרְתָּ, בְּדַבֶּרֶת.

a. The affix receives the accent in חֲעָבְרִי Ruth 2: 8 from תַּעֲבֹר, but not in the corresponding form יַשְׁפּוּטוּ Ex. 18: 26 from יִשְׁפֹּט; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic ה receives the accent, though the preceding vowel remains, in the verbal form יְאַרְאֶה 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes יִ, וּ, הוּ, הָ, וֹ, or the verbal suffixes תָּ, תִּי, תְּ, נָה, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: בָּסָה, בָּסָהוּ, בָּסְתִּי, בָּסְתָה; קַל, קָלוֹת, קָלַתְנִי, נִיאַתְנִי, נִיאַתָּ, נִיאָת; קַל, קָלוֹת, קָלַתְנִי. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix

דְּ follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. יָד, יָדֶךָ, יָדְךָ, אָבִיךָ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בְּיַאסְתִּי, בְּיַאסְתָּ, בְּיַאסְתִּים; רְמוּתוֹן, רְמוּתוֹ.

3. A mixed syllable, whether an affix as תֶּם, תֶּן, or suffix as כֶּם, כֶּן, הֶם, הֶן, will attract the accent to itself, הֲלַכְתֶּם from הָלַךְ; מַלְכֵּיכֶם, מַלְכְּכֶם from מֶלֶךְ; הֲרִמֹתֶם from הֲרִמֹתֶן. In the unusual form פָּלָּהֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יֹאמֶר, וַיֹּאמֶר, יֵשֵׁב, וַיֵּשֶׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, אָמַרְתָּ, וְאָמַרְתָּ, הֶשִׁיבוֹתִי, וַיָּשֶׁבְתָּ, וְהֵשִׁיבוֹתִי.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *pèremptorily, inconsiderâtion,* its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pêrson, pêrsonate, pêrsonally, persónify, personálity, personificâtion.*

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, בָּתָּה Gen. 30: 1, בָּאָה Gen. 29: 6, are parti-

ciples, but בִּיתָה Gen. 35: 18, בָּאָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built*, from בָּנָה, but בָּנוּ *in us;* שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שׁוּב; אָחַז *he has seized*, but אֶחֱזֶה Job 23: 9 *I shall see* from חָזָה; יֵרַע *it shall be evil* from רָעַע, יִרְעֶה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרַר *it was bitter* from מָרַר; קוּמִי *arise thou* (fem.), קוֹמִי *my rising up.*

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לָיְלָה Gen. 1: 5, בָּרָה עֵיר Gen. 4: 17, אָזַלַת יָד Deut. 32: 36, וְתֹאבְדוּ דָּרֶךְ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לְבַעֲר קָהָל Num. 24: 22, נָבַל צָיִץ Isa. 40: 7, הֲשָׁמַע עָם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes בֶּן, כֶּם, הֶן, חֶם § 33. 3, אַבְרֶכֶם חַי Gen. 43: 7; nor to a penult which is a mixed syllable, וַיִּקְרָא לֹה Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, דָּרִיב לִי Judg. 6: 31, קָמוּם לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed גָּרַב לוֹ (for גָּרֵב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לְבַעֲר קָהָל Num. 24: 22, נָבֵל צָיִץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct שָׁלַח חִשֵּׁךְ Ps. 105: 28, הֲשָׁמַע עָם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh וַיִּשְׁבַּע לוֹ Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more bistinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנֹכִי, אָנֹכִי; אַתָּה, אַתָּה; עַתָּה, עַתָּה; בָּלוּ, בָּלוּ; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיֵּלֶךְ, וַיֵּלֶךְ; so וַיָּקָם, וַיָּקָם, וַיֹּאבֶר, וַיֹּאבֶר. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יֵרֶא Gen. 41: 33 for יִרְאֶה; so תֵּרֶא Zech. 9: 5, Mic. 7: 10, חָשֵׁת Ps. 39: 14 for חֲשֹׁת; or to a final ה֫ followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָּה becames לָמָּה before א Gen. 27: 45, before ה Num. 20: 4. 5, 21: 5, before ע Judg. 12: 3, 15: 10; לִרְבָה becomes לִרְבָּה before ר Ps. 74: 22; so חָבָה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמָּה, לִרְבָה, שׁוּבָה are accented on the ultimate before יהוה, which the Jews read אֲדֹנָי. In like manner תּוֹסִיפוּ becames תּוֹסִיפֻ֫ before וְקֹרְאוּ Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פַּחֲנֵה אֲרָם Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh נוֹכַח אֵרֹשׁ Hos. 4: 4, or Pattahh furtive, גְּבִיעַ הַכֶּסֶף Gen. 44: 2.

Consecution of Accents in Prose.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (׃), called Sōph Pāsūk (סוֹף פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6. containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֱלֹהִים ... הָאָרֶץ׃ three clauses are much less frequent, Gen. 1: 7 ... הָרָקִיעַ . כֵּן׃ 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī[a], Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, יָבוּשׁ ... מִפִּיךָ ... לֵילָה . . לַעֲשׂוֹת . כִּי, in 2 Kin. 1: 6 into six, אֲלֵיהוּ . . יְהוָה . . בְּיִשְׂרָאֵל . שֹׁלֵחַ לִדְרֹשׁ ... עֶקְרוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī[a] is wholly rhythmical.

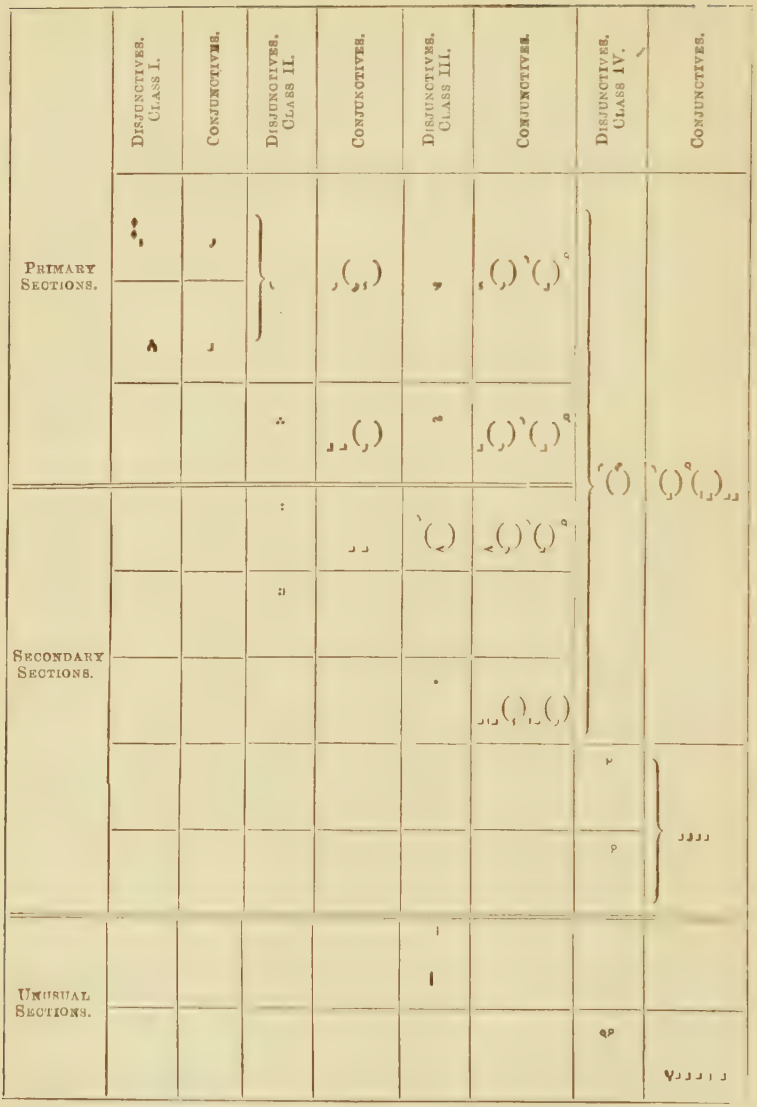
a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ֫k Pashta ֫p, Mahpakh ֪m, Y'thibh ֪y.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,



they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1: 4. If T'bhir be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1: 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in **1.**

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh. Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in **1.**

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhiª.*—The first Conjunctive before R'bhiª will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhiª will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer.*—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola.*—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheleth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhir is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary: thus, Silluk וַיָּמֹת׃ Gen. 5: 5; Athnahh וַיֹּאמֶר Gen. 24: 34; Zakeph Katon וּכְנָפָה Isa. 1: 30; R'bhi[a] וְהַמַּיִם Gen. 7: 19; Pazer וַיֹּאמֶר Gen. 22: 2; T'lisha Gh'dhola רַק Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיִּטַּע כָּרֶם׃ Gen. 9: 20, וְנִפְקְחוּ עֵינֵיכֶם Gen. 3: 5, טֶרֶם יִשְׁכָּבוּ׃ Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphḥa is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with Athnahh. e. g. Num. 28: 26. Munahh, Gen. 21: 17, often stands upon the same word with Zakeph Katon; if the accent stands upon a mixed syllable and upon another than the initial letter Kadhma will take its place, Gen. 18: 20, 44: 24, 45: 14. Kadhma is also joined in this manner with Darga, Job 1: 15, Munahh, Lev. 10: 12, Merka, Judg. 21: 21, Neh. 12: 44, Mahpakh, Lev. 25: 46, and Geresh, Ex. 16: 15, 21: 22, 35. Mahpakh with Munahh, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhir, Deut. 26: 2 ׃ ׃ ׃, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 ׃ ׃ ׃ ׃, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. פָּנָי Ex. 20: 3, i. e. either פָּנַי׃ or פָּנָי׃. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola זָּ֑ח Gen. 5: 29, קָרְבֹּ֑ו Lev. 10: 4, שָׁבֹ֑ו 2 Kin. 17: 13, לְאַלְפָּ֑ח Ezek. 48: 10, זָּ֑אח Zeph. 2: 15.

Poetic Consecution.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a, Pazer, Great Shalsheleth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhi^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhi^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhī[a] and L'gharmeh Ps. 5: 11. Great Shalsheleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	Disjunctives. Class I.	Conjunctives.	Disjunctives. Class II.	Conjunctives.
Principal Sections.				
Secondary Sections.				

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ◌ֽ, in distinction from Munahh ◌֣.

a. (1) *Train of Silluk.* If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī[a] Mugrash.* If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī[a] Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī[a] Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī[a] Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'garmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī[a] Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī[a] Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh.* If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12, or in an antecedent monosyllable, Ps. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi.* If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45 It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī[a] Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī[a] Mugrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh.* Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī[a], Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī[a], Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī[a], Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī[a] or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī[a] is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī[a].* R'bhī[a], when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī[a] in distinction from Great R'bhī[a] or R'bhī[a] proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18 : 1, Prov. 6 : 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor.* Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10. 27: 4.

d. Train of R'bhī^a. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalsheleth. Shalsheleth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. ″ Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before ״ Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, בִּמְנַצְּחוֹתֵיהֶם Ps. 5: 11, הַוֹּרֵנִי Ps. 27: 11, וַיֵּרָאוּ Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אֲבֹלַל אֲנִי Ps. 6: 3, Merka-Tsinnorith כִּי הַדִּין Ps. 22: 9, Mahpakh-Tsinnorith כִּי בָאתָ Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מַקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אִם־תַּעֲשֶׂה־לִּי Gen. 30: 31, יֶשׁ־לִי־כֹל Gen. 33: 11, אֲתֶן־לָךְ Gen. 12: 20, 25: 5, Ex. 20: 11, עַל־כָּל־דְּבַר־פֶּשַׁע וְאֶת־כָּל־אֲשֶׁר־לוֹ Ex. 22: 8, עַל־כָּל־בְּנֵי־שָׁחַץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁת־יָמִים Deut. 19: 15, נֶפֶשׁ־הַחֲלָל 1 Kin. 17: 21, אֲבִי־יְהוָה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same, master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, אֶת־שָׁבֵי, כָּל־עוֹף, הֶחְתַּלָּה־נֹא, otherwise it will commonly receive the secondary accent Methegh, שֵׁם־יוֹסֵף, הָעֵם־הַזֶּה, כְּתֵב־הַדָּת, אֵין־יְרֵאַת.

a. The particles אֵל, אַל, אִם, אֵת, גַּן, עַל, פֶּן are almost invariably followed by Makkeph, so are the nouns בֵּן, בַּת and כֹּל when in the construct state; the particle נָא is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles אִי, כִּי, לֹא and the pronoun מִי, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. אוֹי־לָם Ex. 22: 4, בְּרֵאשָׁה Gen. 27: 32, וַיַּכֵּהוּ־אֵשׁ Hos. 8: 14, וַיַּקְהֵל־לוֹ Gen. 15: 10. The pronoun מָה is followed by Makkeph before words whose initial letter admits Daghesh-forte Conjunctive, מַה־טּוֹב וּמַה־נָּעִים Ps. 133: 1. כִּי־אִם are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages אִם is followed but not preceded by Makkeph, כִּי אִם־בְּתוֹרַת Ps. 1: 1. אֲשֶׁר־לִי are joined by Makkeph but never לֹא־אֲשֶׁר, the לֹא being always linked to the following word. כִּי־לֹא are united by Makkeph before a word bearing the disjunctive accent Tiphhha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows לֹא, thus כִּי־לֹא בְכָה but כִּי לֹא־בָאָם.

b. Tsere remains before Makkeph in אֵשׁ, בֵּן, גֵּר, זֶה, זֶר, זֵץ; it sometimes remains and is sometimes shortened in לֵב, שֵׂם, שֵׁשׁ *six*, שֵׁת e. g. Gen. 16: 13 שֵׂם־רְאִתָהּ, but ver. 15 שֵׁם־בְּנוֹ. It once remains according to some editions in אֵת־ Job 41: 26, a word which is three times written אֵת without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on רֵקַח and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable נֶקַח־לִי Gen. 34: 16, נֶשְׁבַּע־לִי Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רְפָחֲיָה Jer. 46: 20, and perhaps פְּקַח־קוֹחַ Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. כִּי עֲנִים Lam. 4: 3, בְּחֹר בְּתֵיהֶם 2 Chron. 34: 6, and probably אֲחֲלֵי חֲבֵי Hos. 4: 18, לְחַפֹּר פֶּלֶשׁ Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּחַר בְּתֵיהֶם and כִּי כִנִּים.

Methegh.

§ 44. Methegh (מֶתֶג *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. הָאָדָם, יָצָאתֶם, בְּתֵיהֶם, מִסְגְּרוֹתֵיהֶם, וּמַהֲתֻכּוֹנוֹת. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. רְאֵה־נָּא Gen. 22: 8, בִּי־אִם־לֶחֶם 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, חִשְׁאִיר־לוֹ Num. 21: 35, מֵעֶלֶךְ־חֶבְרוֹן Num. 21: 33, מֵעֶלֶךְ־בָּבֶל Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַעִירֹתָיו Deut. 4: 26, דְּרוֹתֵינוּ Josh. 22: 27, where the tone falls on the penult; לְחוֹנְקִים Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וַאֲשַׁתַּמְּךָ 2 Sam. 22: 24, וּמֵהִתְהַלֶּךָ Job 1: 7, בֵּיתַהְתֻּכּוֹנוֹת Ezek. 42: 5, שֶׁאַל־הָאִישׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיְבִאֵם Jer. 33: 24, הַהִזְרִיעֵאלִי 1 Kin. 21: 1, אֶת־כָּל־הַמִּצְוָה Deut.

6 : 25, except in certain cases which require it, e. g. נָתְתַּהּ Ex. 1: 10, וְהֶחֱלַכְתִּי Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), וַיִּשְׁמַע Gen. 3 : 8, הֶחֱרִישָׁה Gen. 7 : 2, בָּטְחוּ־בִי Ps. 18: 46, בֶּהָרִים יֵחָסֵיוּ Zech. 9: 16, but הַשְּׁאֵרִית Gen. 24: 11.

(2) On *ă*, *ĭ* or *ŭ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ā* or *ĕ*, חַפְּתַהַפֶּכֶת Gen. 3: 24, וַיַּדְרִבֵן Gen. 4: 26, אֶחֱזָלָה Gen. 30: 31. Initial א followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules וְלֶאֱכְלֶכֶם Gen. 47: 24, וְהֶבְטֵחַ Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, יְשַׁפְּטוּ־חֶבֶל Job 3: 5, but יִשְׁפְּטוּ־עַמִּים Ps. 9: 9.

(4) With the first syllable of זַרְעֲךָ and זַרְעֲכֶם, when they have a disjunctive accent, as Gen. 3 : 15, Lev. 26: 16; but וְאֶת־זַרְעֲךָ Gen. 17: 12, וְאֶת־זַרְעֲכֶם Gen. 9: 9, וּבְזַרְעֲךָ Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. וְלִישְׁמָעֵאל Gen. 17: 20, מִן־הַשָּׂדֶה Gen. 30: 16, עַל־הַמִּזְבֵּחַ Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound: also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, יֹאבִירוּ, יָבֹהֲלוּ, לָאֵשׁ, בִּשְׁקֶרֶת Gen. 30: 38, סֹבְבִי Isa. 9: 17, 10: 34, יֶחֱרָדוּ; sometimes to other intermediate syllables, § 20. 2, e. g. נִשְׁכַּח Ex. 12: 21, עֶרְבוֹת Num. 31: 12 (but בְּעַרְבוֹת Deut. 34: 1, where a simple syllable precedes), חָסְדֵי Isa. 63: 7, עֶבְדְּךָ Obad. ver. 11, particularly before the first radical of הָיָה *to be* and חָיָה *to live* when pointed with Sh'va יֶהֱיֶה, לֶהֱיוֹת, וַיְחִיֵּם; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תַּדְשֵׁא Gen. 1: 11, הַבָּתִּים Ex. 12: 7, Zech. 14: 2, אָנָּה Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, מֶֽה־לְּךָ Gen. 19: 12, כִּֽי־יָרֵא Gen. 22: 12, אֲבִֽי־שְׁכֶם Gen. 34: 6: With dissyllables this is rare and exceptional וּתְרָא־יוֹצֵאן 1 Kin. 1: 19, שְׁלֹמֹֽה־בְנִי 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesh forte has been omitted, provided they stand in the second place before the accent, הַמְכַסֶּה Lev. 3: 3, לַמְנַצֵּחַ Ps. 4: 1, but חַיָּלִים Gen. 33: 5, לַקָּרֵב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הֲמְכַסֶּה Gen. 18: 17, הֲאֱלֹהִים Ex. 2: 7, but הֲיָדַעְתֶּם Gen. 29: 5, הַמְשָׁל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhī הֲלְכוֹלָם Ps. 85: 6. Before Daghesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַכְּבַשַּׁת Isa. 27: 7.

(3) To the first syllable of וַיְהִי or וַיְהִי before Makkeph or with the accent Pashta, וַיְהִי־אוֹר Gen. 1: 3, וַיְהִי Gen. 4: 8, וַיְהִי־שֵׁת Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בְּא־הַמְשֻׁגָּת 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial וּ *ū*, the unemphatic conjunction, is an exception with which it is not written, e. g. וּקְבָרָה Gen. 6: 19, וּלְלֵאָה Gen. 31: 4, unless the Sh'va be compound, e. g. וְלַחֲבַרְתִּיל Gen. 1: 18, וְשֵׁבָה Judg. 5: 12, or it be required by the rules under 1. *a*. The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמַחֲנֵה Gen. 32: 22, וַיַּעֲלוּ Gen. 45: 25; and even three occur upon successive syllables, e. g.

וּמִמַּעְמָדֶךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לְיִשּׁוּעָתֶךָ, וְהַשֵּׁבֶת, וְאַחֲרִיתָךְ, בְּיַהֲבֵלִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. דְּעוּ־אֵבּוֹ Job 19: 6, נִתְּקָה Ps. 2: 3. כְּמַהְפֵּכַת Jer. 49: 18.

a. A Methegh so situated is called Gayā (גַּעְיָא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of Gayā likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called Ma'rikh (מַאֲרִיךְ *prolonging*), with a short Hhīrik it was called Hhīrūk (חִירוּק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution. § 39. 3. *a.*, e. g. אֱחֻבִּים Isa. 66: 13, לֵאלֹהֵיהֶם Deut. 12: 31, וְאֶסְפֵם Zech. 7: 14, וְעַל־צְבָא Num. 10: 23, יִקְּחֵנוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נָסַח־עָלֵינוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֱלֹהֵיהֶם Ps. 79: 10.

(2) The divine names יְהוָֹה, אֲדֹנָי, אֱלֹהִים, אֵלֹהַי, when accented with R'bhī[a] not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī[a] or D'hhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהָיָה Ps. 1: 3, לְהַשְׁמִידָם Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, בְּהַרְרֵי־אֵל Ps. 36: 7, וְאַצֶּלְחוּ Ps. 91: 15.

(4) אֲנִי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֶת־פְּרָסִּים Gen. 10: 14, מְשָׁקְלִים Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhīa, or Kadhma as the second Conjunctive before Pashta or T'bhir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), שְׁלֹשִׁים חֵם אֹתָנוּ Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מָסוֹרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thībh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6: 7 is connected the marginal note וְיֹאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמֶר. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is יֵיאָמֵרוּ. Again, in ver. 9. תִּקְצֹר in the text refers to תקצי ק׳ in the margin; the K'ri is here תִּקְצֶה, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְצֹר. Jer. 42: 6 has אֲנֹכִי where the marginal note is אנחנו קרי; the K'ri is accordingly אֲנַחְנוּ, and the K'thibh אֲנֹכִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note כתיב ולא קרי, *written but not read*, placed in the margin, e. g. הנשׂ Ezek. 48: 16, נא 2 Kin. 5: 18, ירך Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20: 13 in the text בְּנֵי and in the margin בני, to be read בְּנֵי: so Jer. 31: 38 בָּאִים. In 1 Kin. 21: 8 the first letter of הַסְּגָנִים is left unpointed as superfluous, and in Job 2: 7 עַד is explained by the margin to stand for וְעַד: so Jer. 18: 23 וְיָהִיו for וַיִּהְיוּ.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָֹה, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוִֹה Gen. 15 : 2, Hab. 3 : 19. The antiquity of this superstition is attested by the Κύριος of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יַהְוֶה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הִוא, which is read הִיא, though the sound indicated by the letters is הוּא. So יְשַׁשְׂכָר read יִשָּׂשכָר, and יְרוּשָׁלֵם read יְרוּשָׁלַיִם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

Accuracy of the Points.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 71. (1) An *ĕ* or *ĭ* derived from *ă* is written *ă*, as תֶּרַח *Θαρα*, בִּלְעָם *Βαλααμ*, גְּבִעוֹן *Γαβαων*, מְרָרִם *Μαριαμ*; and on the other hand, *a* is sometimes written *ĕ*, אֲחֶלִיבָמָה *Ολιβεμα*, קֵנָז *Κενεζ*, גַּת *Γεθ*, especially before ר as קוֹרַח *Κορε*, זֶרַח *Ζαρε*. (2) *ĕ* is written for *ĭ* and *ŏ* for *ŭ*, פְּחִרִם *Χεττταιοι*, גֵּיהִנֹּם *Γεεννα*, גְּדֵרוֹן *Γεδεων*, מְצְרַיִם *Μεσραιμ*, אֲחֻזַּת *Οχοζαθ*, עֻזָּה *Οζια*. (3) For the diphthongal *ē* and *ō* their constituents *aĭ* and *aŭ* are substituted, קֵינָן *Καιναν*, נְבוֹ *Ναβαυ*. (4) The vowel letters are softened into their homogeneous vowels וּוּקְרָא *ουικρα*, וַיַּרְבֵּר *ουιδαβηρ*. (5) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, צְבָאוֹת *Σαβαωθ*, רְעוּאֵל *Ραγουηλ*, כְּרוּבִים *Χερουβιμ*, סְדֹם *Σοδομα*; the final vowel of Segholates is also written *ŏ* if *o* precedes, מֹלֶךְ *Μολοχ*, עֲמֹר *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

Orthographic Changes.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

חָיָה *to be, exist,* חָיָה *to live;* נָבַע *to pour forth,* נָבָא the same idea applied to words, *to prophesy;* חָנַק *to encircle the neck with an ornament,* חָנַק *to strangle,* אָנַק applied to sounds uttered in strangulation, *to groan;* רָגַל *to go about as a spy,* רָכַל *to go about as a merchant;* כָּנַס *to collect,* גִּנְזִים *treasures;* גָּבִיעַ *a cup,* כּוֹבַע or קוֹבַע *a helmet* (of similar shape); רַךְ *tender, delicate,* רַק *thin;* תָּקַן *to make straight,* תָּכַן to straighten the beam of the balance, *to weigh;* בְּכוֹר *first born,* בִּכּוּר *first ripe,* בֹּקֶר the first portion of the day, *the morning;* תָּלָה *to suspend,* דָּלָה applied to a bucket, *to let down;* גָּזַר *to cut,* קָצַר *to reap;* זָהָב *gold,* צָהֹב *yellow;* טָמַן *to conceal,* טָפַן and צָפַן *to hide away* as treasures, סָפַן *to cover with boards;* נָתַץ *to destroy* by tearing down, נָתַשׁ *to destroy* by uprooting; טָבַח *to slay,* זָבַח *to sacrifice;* חָבַל *to bind,* גָּבַל *to bound;* בָּרַח *to break up, flee,* פָּרַח *to break out, blossom,* פָּרַק *to break in pieces;* קָצַב *to cut off,* חָצַב *to hew stone,* חָטַב *to cut wood;* כָּתַר *to surround,* עָטַר *to encircle the head with a crown;* נָתַךְ *to pour out,* נָסַךְ *to pour in libation or in casting metals;* צָחַר *to shine,* טָהֵר *to be pure;* חָרַת *to engrave,* חָרַשׁ *to plough;* בָּחַן *to prove,* בָּחַר *to approve, choose;* שָׁתָה *to drink,* its causative הִשְׁקָה; חָתַר *to break through,* חָקַר *to investigate;* נָצַב *to place,* its reflexive הִתְיַצֵּב.

2. By the transposition of letters, e. g.:

פָּרַן *to deal violently,* פָּצַר *to urge;* קָצַר *to cut with the sickle, reap,* קָרַן

to cut with the teeth, bite; נָשַׁם *to blow,* נְשָׁמָה *breath;* כָּנַס *to collect,* נֶכֶס *riches,* מַכְנוֹת *storehouses.*

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר *to bind,* צוּר *to press together,* אָצַר *to heap up,* יָצַר *to be straitened,* נָצַר *to guard, besiege,* עָצַר *to restrain,* חָצֵר *an enclosure;* from גז are formed גָּזַר *to cut,* גָּזַז *to cut off,* גּוּז *to cut loose, go away,* גָּזַז *to shear,* גָּזַל *to plunder,* גָּזִית *hewn stone;* פָּרַשׁ *to unfold, make distinct,* פָּרִשׂ *to spread out;* כֶּרֶם *a vineyard,* כַּרְמֶל *a garden.*

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard,* נָטַר poetic; בְּרוֹשׁ *cypress,* בְּרוֹת once in poetry; סָגַר *to shut,* rarely סָכַר; כַּסָּעָה *storm,* שַׂעֲרָה rare and poetic; סָכַךְ *to cover,* once שָׂכַךְ; דָּעַךְ *to be quenched,* once דָּעַךְ; תָּעַב *to abhor,* once תָּאַב; כָּסַל *to be foolish,* once עָוַל; כְּסָל; עַוְלָה *iniquity,* once עַלְוָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2: 23) זָעַק which is the more frequent form in other books; כֶּשֶׂב, כִּשְׂבָּה *a lamb,* occur in the Pentateuch interchangeably with כֶּבֶשׂ, כִּבְשָׂה, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שַׁרְבִיט; *Damascus* דַּמֶּשֶׂק, in Chronicles דַּרְמֶשֶׂק; *how* 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books הֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, צ being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. תָּעָה *to wander*, Aram. טְעָא, Syr. ܛܥܐ; Heb. זָהָב *gold*, Aram. דְּהַב, Syr. ܕܗܒ; Heb. צוּר *a rock*, Aram. טוּר, Syr. ܛܘܪܐ; Heb. שָׁלֹשׁ *three*, Aram. תְּלָת, Syr. ܬܠܬ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْضٌ, Aram. אַרְעָא, Syr. ܐܪܥܐ. Other consonant changes: Heb. בֵּן *a son*, Arab. اِبْنٌ, Aram. בַּר, Syr. ܒܪ; Heb. הָרַג *to kill*, Arab. قَتَلَ; Heb. רֶכֶב, Syr. ܪܟܒܐ; Heb. כִּסֵּא *a throne*, Aram. כּוּרְסְיָא, Syr. ܟܘܪܣܝܐ, Arab. كُرْسِيٌّ; Heb. חֶלְקָה *a field*, Aram. חַקְלָא, Syr. ܚܩܠܐ, Eth. ሐቅል፡.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַרְגָּוָן, אַרְגְּוָן *purple*; שָׂטַם, שָׂנַן *to hate*; לִשְׁכָּה, נִשְׁכָּה *chamber*; עָכָן, עָכָר *Achan*; נְבוּכַדְרֶאצַּר, נְבוּכַדְנֶאצַּר *Nebuchadnezzar*; דּוֹאֵג, דּוֹעֵג *Doeg*; אַלְגּוּמִּים, אַלְמֻגִּים *almug* or *algum trees*; מַלְתְּעוֹת, מַתְלְעוֹת *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לֹא occasionally for לוֹ and *vice versâ*, probably שַׁכְלִית for סַכְלוּת, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

Consonant Changes.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקָּטֵל=הִנָּקְטֵל for נִקָּטֵל; הִתְקַטֵּל probably for תִּקַּטֵּל comp. Arab. *takattala.* In אֶהְרֹשׁ Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. אֶזְרוֹעַ, זְרוֹעַ *arm;* אֶתְמוֹל, תְּמוֹל *yesterday.* A prefixed אֶ is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְטִחִים, בְּטִחִים. אֶגְפִּים, גְּפִים. אֶדְרָכִנִים, דְּרָכִנִים. אֶזְקִים. So in Chaldee אֶדָם *blood,* Heb. דָּם; אֶגַן *garden,* Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing إ. Comp. Greek χθές, ἐχθές.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is י or נ, and in nouns derived from such verbs, e. g. שֵׁב for יָשַׁב, יִדְעָה for יִדְּעֹנִי, בִּיל for יָבִל, תֵּן for נָתַן, חִי Ezek. 2: 10 for חַיָּה, תַּשְׁמֵל Ezek. 1: 4 for נְהַשְׁמַל, and perhaps כְּרֹאֵי Am. 8: 8 for כְּיִאֹר.

א is thus dropped in נָחֵנוּ for אֲנַחְנוּ, שֶׁ for אֲשֶׁר; also in a few instances from the beginning of the second syllable of words, e. g. יְבָרֶכְךָ Ezek. 28: 16 for יְאָבַרְךָ; אָזֵן Job 32: 11 for אַאֲזִין; חֲסוּרִים Eccl. 4: 14 for חֲאַסּוּרִים; וְאֶבָדְךָ 2 Chron. 22: 5 for וַאֲאַבְּדֶךָּ; כַּלָּה Ezek. 20: 37 for כַּאֲסָרָה; חֲרָמִים 1 Kin. 5: 25 with Daghesh-forte conservative for בַּאֲרָמִים; אֹהֵב Prov. 8: 17 for אֶאֱהַב; מַזִּין Prov. 17: 4 for מַאֲזִין; עֲלָלְךָ 1 Sam. 1: 17 for עֶאֱלָתְךָ. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

מ is occasionally dropped from the participles of the Pual or fourth conjugation, as לֻחָה for מְלֻחָה; בֻּלָּה for מְבֻלָּה; ה in הֻבָּה for מְהֻבָּה; ה in עֻלָּה Ex. 3: 2 for מְהֻבֶּבֶת; עֻלֵּם Ex. 7: 22 for מְהַבְּרֵהֶם Ex. 7: 11; and perhaps כ in סוּתָה Gen. 49: 11, which appears to be for כְּסוּתָה.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as לַד Judg. 9: 11 for יָלַד; תָּחָה 2 Sam. 22: 41 for נָתַתָּה; חַד Ezek. 33: 30 for אֶחָד; חֶשְׁפִּית Neh. 3: 13 for הֶאֱשְׁפּוֹת; הֶחֱרַבְתִּי Judg. 9: 9 for הֶחֱרַבְתִּי, and perhaps שׁוֹב Jer. 42: 10, which seems to be for יָשׁוֹב.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with ה of the article and of verbal prefixes, and ה as the final radical of verbs, e. g. לַבַּיִת for לְהַבַּיִת; יִקְּטֹל for יְהִקְּטֹל; גָּלוּ for גָּלְוּ.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with א, ו, and ע, e. g. זוּ for זֶהוּ, נִי Ezek. 2: 10 for נֶהִי, יִקְטְלֵם for יְהִקְטְלֵם, הִקְטִילָה and הָקְטִילָה with Daghesh-forte conservative for הֶקְטִילָה and יִקְטִילָה; יִרְדֹּף for יְרַדֵּף, תְּרִיבֵךְ Gen. 3: 16 for תְּהַרְבֵּךְ; בַּלְפִנֵּי Job 35: 11 for בְּאִלְּפָנוּ, תְּבִרִים Ex. 26: 24 for תְּאֹמִים, תָּחֵל יַחֵל Isa. 13: 20 for יָאֹהֶל, וַתְּזַלְנִי 2 Sam 22: 40 for וַתְּאַזְּרֵנִי; כִּי Isa. 3: 24 for עִי, בְּוִי, נשקה בְּעִי for עִוֶּרִים, רְוָנִים for בְּרִי; בְּרִי as a particle of entreaty, probably for בְּעִי Am. 8: 8 (K'thibh) for נְעֵרָה; בֵּל the name of a Babylonish deity for בַּעַל is a foreign contraction. The conjecture that בָּבוֹ Mic. 1: 10 is for בָּעֲבוֹ *in Accho* is ingenious and favoured by the occurrence of בְּגַת *in Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be בַּבּוֹ.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. אָמָּה for אַמָּה, חָמָּה Job 29: 6

for חֲנָאָה, הֶהְצַב Ex. 2 : 4 for הִתְיַצֵּב and probably אֶסַּק Ps. 139 : 8 with Dagheshforte conservative for אֶסָּלֵק.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, בַּתְּ for בַּתְתְּ, הֲתַמִּם for הֲתַתַּמִּם, לִבְכֶן for לִבְבֶכֶן, but רַב from רָבַב, מְשֻׁלַּח 1 Kin. 1 : 15 for מְשֻׁלָּחַת, בְּשַׂרְתָּ or בְּשַׂרַתְּ, בְּהֵמַת Ezek. 4 : 3 for בְּהֵמָתְתְּ, בָּשֻׁלַּח Mal. 1 : 14 for בָּשֻׁלָּחַתְּ.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Dagheshforte, except at the end of words, § 25, where Dagheshforte disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilant and other letters, and ד at the end of a few words before ת. Thus, יִתֵּן for יִנְתֵּן, מַתַּת for מַנְתַּנְתְּ; יַקַּח for יִלְקַח, כַּלָּה Ezek. 27 : 23 for כַּלֶּגֶה Am. 6 : 2; שֶׁלִּי for אֲשֶׁר לִי; יִדַּכְּאוּ for יִתְדַּכְּאוּ, יַשְׁמָא for יִתְשַׁמָּא, הִזַּכּוּ for הִתְזַכּוּ, תְּשׁוֹמֵם for תִּתְשׁוֹמֵם, תִּפַּסֶּה for תִּתְפַּסֶּה; לַתְּ for לַדְתְּ; אַחַת for אַחַדְתְּ.

a. So perhaps כ in מָכְטָה according to Gesenius for מָכְסָה and מַס for מַכְס. Compare Greek *συγγενής* for *συνγενής*, *τέτυμμαι* for *τέτυπμαι*, and Eng *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. נִכְרְבֵל for נִכְבְּלֵל, דַּרְמֶשֶׂק for דַּמֶּשֶׂק, מָעָנֶיהָ for מָעֻנֶּיהָ Isa. 23: 11 for קִנְּצֵי Job 18: 2 in the judgment of some for קְנֵי *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תַּבְנִי Ps. 64: 7, Lam. 3: 22 is for תַּמִּי is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and שׂ, and with צ it is in addition changed to ט. Thus, יִסְתַּתֵּר for יִתְסַתֵּר, יִשְׂתַּמֵּר for יִתְשַׂמֵּר, יִשְׂתַּכֵּל for יִתְשַׂכֵּל, יִטְטַבַּק for יִתְצַבַּק.

a. In חִתְשׁוֹתַתְנָה Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ת is likewise transposed with ז and changed to ד: thus, Aram. חִזְדַּבַּן for חִתְזַבַּן; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִזְּכְּרוּ Isa. 1: 16, where ת is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δσ) into σδ, as *συρίσδω* for *συρίζω*.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ן has been assimilated to a following initial ב; viz. יַשְּׁבוֹם Isa. 35: 1 presumed to be for יַשְׂשׂוֹן; פִּדְּלִים Num. 3: 49 for פִּדְיוֹן Ex. 21: 30, Ps. 49: 9; סָבֵּם Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ן and ם, from the end of a word.

a. ן of the verbal endings ון and ין is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. יָדֵשׁוֹן Deut. 8: 16, but mostly יָדֵשׁוּ; הִרְבָּרוֹן Gen. 32: 20, commonly הִרְבָּרוּ; תַּעֲשֶׂרְן Ruth 3: 4, commonly תַּעֲשֶׂרִי. So, too, in some proper nouns, בְּגִדּוֹן Zech. 12: 11, בְּגִדּוֹ Josh. 12: 21; שִׂרְיֹן, whose original ן is shown in the derivative שִׂרְיֹנִי and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אָזְנֵי from אָזְנַיִם, בָּתֵּי from בָּתִּים.

c. If the feminine endings ת_ and ת_ have, as is probable, a common origin, this may be best explained by the assumption that ת is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state חָכְמַת, absolute חָכְמָה, but with a suffix חָכְמָתִי; קָטְנָה (comp. אֲוִלַּת Deut. 32: 36), קָטַנְתִּנִי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ת and ת, because ה in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, וַעֲבַרְנָהּ Jer. 5: 22, or § 53. 3. *a* וַעֲבַרְנָה Isa. 33: 21 for וַעֲבָרָהּ, אֲרֹמְמֶנְהוּ Ex. 15: 2 for אֲרֹמְמֶהוּ. Comp. Gr. *ἀνόσιος* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. יָלַד for וָלַד, יָלַד for וָלַד, יִקְטֹל for וְקָטַל. The only exceptions are the four words וְוֹ, וָוָד Prov. 21: 8, וָלָד Gen. 11: 30, וֶלֶד 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g אִוָּעֵד is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. אֲקוֹמֵם or אֲקוֹמֵם for אֲקוֹמֵם.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְנָוֵהּ Isa. 16: 9 for אַרְנָיֵהּ.

4. Yodh before the plural termination יִם is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11: 7 for תְּלוּיִם Josh. 10: 26; צְבוּאִים Hos. 11: 8 for צְבוֹיִם Gen. 10: 19; הוֹדְאִים from הוֹדִי: צְבָאִים (also צְבָאוֹת) for צְבָיִים; בְּלוֹאֵי Jer. 38: 12 for בָּלַי (or as some read, בְּלוֹרֵי) ver. 11.

a. In like manner ו is changed to א before וֹת in the word נְאוֹת for נָוֹת from נָוָה; it is consequently unnecessary to assume, as Gesenius does, a singular נָאָה which never occurs.

Change of Consonants to Vowels.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, פּוֹלָם for פַּלְפֹּל; טוֹטָפוֹת for טִפְטָפוֹת; בָּבֶל for בִּלְבֵּל Gen. 11: 9; צֵלָחוֹת 2 Chron. 35: 13 from צִלְחִית Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed וְ is softened to its homogeneous vowel *ŭ* before other labials or vowelless letters, e. g. וּבִית, וּבְכֹל; the softening of an initial י to *ĭ* only occurs in אִישׁ 1 Chron. 2: 13 for יִשַׁי ver. 12, אִשׁ 2 Sam. 14: 19, Mic. 6: 10 for יֵשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הוֹדוּ for הֹדוּ § 59, בֵּיהוּדָה for בִּיהוּדָה, בֵּיתִי for בִּיתִי, unless they are doubled, as מִיתֶנִי, צָוָּה, and occasionally even then, e. g. בֵּיבֵי for בִּיבֵי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. בָּרָא, בָּרָאשִׁית, מִצְוַת for מִצְוָאת.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֹאבַל; in אֱמֹר preceded by ל, thus לֵאמֹר; in אֱלֹהִים and certain forms of אָדוֹן preceded by the prefixes ו כ ל ב, thus, לֵאלֹהִים, וֵאלֹהִים but לֵאלֹהֵי; כַּאדֹנָי, לַאדֹנָי, לַאדֹנֵי but לַאדוֹן, כַּאדֹנֵי, לַאדֹנֵינוּ. The following examples are of a more individual character, e. g. נָאוָה for נָאנְָה, וַאצַּוֶּה for וָאֶצַּוֶּה 1 Kin. 11: 39 for וָאֶעֱנֶּה, בָּאזְקִים Num. 11: 4, בָּאסַּפְסָף Jer. 40: 1, בָּאשֵׁאתִיהָ Isa. 14: 23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. רוֹכְלוּ Ezek. 42: 5, and אוֹכִיל Hos. 11: 4 from אָכַל, רִישׁוֹן Job 8: 8 for רִאשׁוֹן, רוֹשׁ Deut. 32: 32 for רֹאשׁ, and the examples cited § 53. 2, *a*.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending יָהוּ in proper names to יָהּ, thus חִזְקִיָּהוּ, חִזְקִיָּהּ. The change here does not consist in the rejection of the vowel וּ and the softening of the consonant ה, but the syllable הוּ is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as מִרְיָהוּ after the rejection of יָהוּ becomes מִרְיָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. טְעָלָה Lev. 13: 4 for טְעָלָהּ. The proper name פְּדַהְאֵל Num. 34: 28 is derived not from פָּדָה but פָּדַהּ, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. **Thus, א:** רָאשֵׁיהֶם for רָאשֵׁיהֶם, חַשָּׁאת for חַטָּאת; שָׁאתָה Ezek. 25: 6 from שָׁאַט ver. 1.; שׁוּאָה Ps. 139: 20 for נָשׂוּאֹה, so נָשׂוּא Jer. 10: 5; ראובני from רְאוּבֵנִי; בִּירְדָאם Neh. 6: 8 for בִּירֻדָאם; הוּא Isa. 51: 20, תְּאוֹ Deut. 14: 5; הִטְאִים 1 Sam. 14: 33 for חִטְאִים; כַּאבִּיר Isa. 10: 13 for כַּאֲבִיר; וַאעַשֵּׂר Zech. 11: 5 for וַאֲעַשֵּׂר; this even occurs after mixed syllables, e. g. כָּלְאָה for כַּלְאָה; לְקִרְאַת for לִקְרַאת, particularly in proper nouns יְשַׁבְאֵל for יִשְׁבַּעְאֵל, יְזַרְעֵאל for יִזְרַעְאֵל. So, י: כְּרִיתְרוֹן Eccles. 2: 13 for כִּיתְרוֹן; וְיִלְּדָת Jer. 25: 36 for וְיִלַּדְתָּ; לְיִקְחַת Prov. 30: 17 for לִיקַּחַת. There is no instance of this with ו, on the contrary, קְוֻצוֹת Cant. 5: 2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, ו in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בֹּהוּ for בֹּהֻוּ, יִשְׁתַּחוּ for יִשְׁתַּחֲוֻי; יָלוּ for יָלְוּ, פְּרִי for פִּרְיִ, דְּמִי for דָּמְיִ.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הוֹצִיא for הֲוֹצִיא, גָּלֹה for גָּלוֹי, גָּלֵה for גָּלֶי, קֹם for קוּם, חֹקִים for חֻקִּים, בֵּית for בַּיִת, הוֹשִׁיב for הַוֹשִׁיב, נָדֹשׁ for נָדוֹשׁ, מוֹת construct state of מָוֶת, בֵּית const. of בַּיִת, הֵילִיל for הֵיֵלִיל, גָּלֵה for גָּלְיָה.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָוָה, צָוַר, רָוַח.

Vowel Changes.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גֹּדֶל *greatness*, גָּדוֹל *great;* קָטַל *he killed*, קָטוֹל *to kill*, קְטֹל *kill thou*, קֹטֵל *killing*, קָטוּל *killed;* סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; יֶלֶד in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is יַלְדָּה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַלָּזֶה is found only in Genesis, הַלָּזוּ in writers after the time of Moses, הַלָּזוּ in Ezekiel;

the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, elsewhere, with a single exception, אֵלֶּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Aram. קְטַל, Syr. ܩܛܶܠ, Arab. قَتَلَ, Ethiop. ቀተለ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִדְבָּר, בִּשְׁפָּחָה. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ĕ*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ĕ* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקְטַל, הִקְטַלְתָּ; בַּת for בִּתִּי, בִּתְּ; דָּם, דִּמְכֶם comp. דָּמֶיךָ.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. קֶמּוֹתָם, before suffixes רִמּוֹתַי; and in the particle אֵת, before suffixes אֶת. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מִרְכָּבָה, construct מֶרְכֶּבֶת, plural מַרְכָּבוֹת.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2. it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. חֹד, חָדִים; כָּבֵד, כִּבְדָּה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *ĭ* to *ĕ* and *ŭ* to *ŏ*, e. g. חֹקִים for חֻקִּים; בּוֹנֵן for בִּינֵן in place of בִּנֵן § 56. 3.

a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in קָמוּשׁ, קְרוּשׁ; פְּגֻשׁ, פִּגְּשׁ; חֲשֹׁשׁ, חָשְׁשׁ; בּוֹרְגִים, בֹּרְגִים; חֻקֵּי, חוּקֵּי; וַיְהֻלִּים, וַיְהוּלִּים Eccles. 9: 12 for וַיְהוּלְלִים § 53. 2. *a*; הִתְכַּבְּדִי for הִתְכַּבְּדִי; נִיָּה Lam. 1: 8, if this is for נָהָּה see ver. 17; and if the conjecture of Gesenius (Thes. p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 וַתְּחַלְּקֵם for וַתְּחַלְּקֵם.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-

panying vowel is frequently converted, e. g. שֶׁלַּח for שֶׁלֶח; פַּעַם for פָּעַם; יְגִבַּח for יְגִבָּח; שְׁמַע for שָׁמַע; שְׁנָאֲךָ from שׂוֹנֵא.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שְׁמַע in the imperative but not in the infinitive for שָׁמֹעַ; רְשָׁמַע for רָשָׁמַע, but שְׁמַע not שָׁמַע for שָׁמָע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. יִשְׁמַע always, but יִמְעַל and הִמְעַל; וַתָּנַח but וַתָּחַס; וַיַּעֲלוּ but וַיַּעֲלֻהוּ. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָחֲצוּ but רַחֲצוּ; נִיחַר; נֶחֱם. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פֹּעַל for פִּעַל; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ă* before ח, e. g. אַחֲרִים from אָח, מְבַטֵּחַי Job 31: 24 (in most copies) from מִבְטָח, רַחֲשׁ from רָחַשׁ. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus אֶהֱלֹל, נִבְצֶאתִי, תִּמְצֶאךָ, וְאֹסֵר but וַאֲסָרוּם; נָבֹא, רֹאשׁ. (6) ר partakes of this preference for *ă* to a limited extent, e. g. נַעֲרָה for נַעֲרָה or נַעֲרָה; וַיַּרְא from וַיִּרְאָה.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רָגַזְתָּ, נָחַשְׁתִּי, נֹחַ, נִגְבֹּהַּ, רֹעַ.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לְשַׁבַּח and לְשַׁבֵּחַ, or with a slight distinction, as אֲשַׁבַּח, in pause :אֲשַׁבֵּחַ; מִזְבַּח, construct מִזְבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָבַחְתְּ 1 Kin. 14: 3, and in most editions שָׁבַחְתְּ Jer. 13: 25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֹּף Ps. 7: 6, which is probably to be read *yi^{a}rdōph;* though it might be pronounced *yiraddōph,* which some conceive to be an anomalous form for יֶרֶדֹּף, after the analogy of יֶצֱלַק Gen. 21: 6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghesh, as in the related words חַבּוּרָה Isa. 1: 6, and חֲבָרָה Isa. 53: 5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal יִרְדֹּף and the Piel יְרַדֵּף.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ח, ה or ע, followed by a servile letter, e. g. נָבַחְתָּ, רָעֲתָה, יְדַעְתֶּם, נִשְׁפַּטְתֶּם, יִשְׁפְּרֵנִי, with few exceptions as וַיַּנַּחְךָ Hos. 8: 2, וַיְנַהֲגֵנִי Gen. 26: 29. הִרְפַּתְנִי 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, e. g. תַּחְתֵּנִי, נֶהְפַּךְ, יַחְתֹּךְ, תַּהְפֵּכֵנִי, תַּחְבְּלֵנִי, תַּחְתִּיכֵנִי, בַּחְבִּיתִי but בִּי שְׁבִיתִי, בַּחְבִּישׁ but בַּחְבִּישׁ, בַּחְתָּה *a possession*, but בְּהָתָה from בַּהָה *a brook*; more rarely with א and ע, עָלְמָם Lev. 4: 13, בָּעְטָא 1 Kin. 15: 16, בָּעְטָם Isa. 11: 15, שָׁעְרָה Deut. 25: 7 but in pause שָׁעֳרָה Isa. 28: 6, נָאְרֵי Ex. 15: 6; ר has for the most part simple Sh'va רִבּוֹת, יִגְרְשֵׁם, though in a few instances it has compound וַיִּבְרְכֵהוּ, בָּרְכוּ.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. בֶּגֶד, בִּגְדֵי for בִּגְמֵד. Sometimes, particularly with א (see 1. *a.* 5.) Hhateph Seghol is taken אֶרֶלִּית, אֶזְנָה, אֶזְנָהּ, אֶבְרָה, אֶבֶר, אֶבְרָה, אֶרֶס, אֲרָלִים, רֶאֱחָזוּךְ Joel 2: 5, רְאֶחָזוּךְ Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word אֲמָרֵי, אֲמָרֶךָ Prov. 25: 7, אֲרוֹמְמֵי, אֲרוֹמְמֶהוּ, רְאֶחָזוּהוּ Judg. 10: 2, or the carrying forward of its accent וְחַחֲרַבְתִּי, חֶחֱרַבְתִּי, וְאֶאֱבְדָתִי, אֶאֱבְדָתִי.

(2) If, however, *ĭ* or *ŏ*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. חֶגְבִּיד for חֲגַבִּיד, יֶגְבַּר for יְגַבַּר, פָּעֳלֵי for פָּעֲלֵי; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. חֲגַבְרַתְּ Josh. 7: 7, הַכָּלָּה, פָּעֳלִי Isa. 1: 31. Hhirik may, however, remain short, e. g. יְהַלֵּךְ, שֶׁחַדִי, שֶׁחַדְתִּי Job 6: 22, particularly if a Daghesh-forte has been omitted from the guttural, e. g. נְאֻפָה Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. חֲמֹר Gen. 30: 39 for אֶחָרוּ, חֲבוּ Judg. 5: 28 for אֲחֲרוּ. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. עֶפְרִים from עֹפֶר, חֲדָשִׁים חִשְׁחֲדִי Ezek. 16: 33, רָאִי Gen. 16: 13; חֲשִׁרְבוּ 1 Kin. 15: 20 from הִשְׁרִיב; חֲשִׁרְבוּ Gen. 37: 22 from חֲשָׁרִים. There are occasional instances of the same word being variously written in this respect, e. g. אֶחְזִי Ruth 3: 15, אֲחֻזּוֹ Cant. 2: 15; וְחֶאֱלֹהוּ and וְחֶאֱלֹהוּ Isa. 44: 13; חֲמַרְמְרוּ Job 16: 16 (K'ri in some copies), חֶמַרְמְרוּ Lam. 1: 20, הֶאֱרִי Isa. 52: 14, חֶאֱלִי 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַאלָּה for חֲאלָּה, הַגִּידֹתִי for חֲגִידֹתִי, הַאחִרֵם for חֲאחִרֵם; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Daghesh, e. g.

אֲהָלִים for אָהֳלִים, אִרְחַלְתִּי for אֶרְחֲלָה, אֲבוּס for אֵבוּס, אֲזוֹר for אֵזוֹר, אֲתָר for אֶתֶר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in triliteral monosyllables, e. g. זַרְזִ (זֶרֶז), נִשְׂשְׂ הִשַּׂג, בִּלְעָם, חָתַם 2 Kin. 12: 9, בְּאֵשׁ for בְּאֶשׁ, בְּאֵר, also קְרַאן Ex. 2: 20 for קָרֶאן, Ruth 1: 20, תְּאַחֲבוּ Prov. 1: 22 for תֶּאֱהָבוּ, תְּעָבַלְתּוּ Job 20: 26 see § 111. 2. *e*, וְאֶסְעֲדֵם Zech. 7: 14 for וֶאֱסָעֲדֵם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. יְכוֹנְנֵהוּ for יְכוֹנֵנֵהוּ from כּוֹנֵן, חָנְנֵי, חָנֵנִי, יְכָצְאֵהוּ Deut. 32: 10; תְּעָלַת, תֵּיעָלַת.

4. An incapacy for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ă* to *ā*, *ĭ* to *ē*, *ŭ* to *ō*, e. g. בָּיְאֵן for בַּיְאֵן, בֵּיְאֵן for בִּיְאֵן, יְבֹרָךְ for יְבֻרָךְ, אֲחַר, תֵּעָזֹב.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נִהַם, גִּאֵן, הַעֵב, בַּחַר, שַׁחַט. (2) It is more likely to occur in the body of a word than after a prefix, e. g. וַחֲלָתִי Ps. 119: 43 from וָחַל, but וַחֲלָק Job 38: 24 from וָחַק. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. תְּהָרַס Prov. 22: 24 from תְּעַר, תְּעָרָה Ps. 141: 8 from תְּעָרֵר but תְּחָפָּר Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in ר, e. g. פָּתַּת שִׂלְתָּהּ Ezek. 16: 4, מָתַּת Prov. 14: 10, מְעַנַּח־לָךְ Prov. 15: 1 (in some editions), שְׂהַאשָּׂר Cant. 5: 2, see also § 24. *b*.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. דִּבְרֵי for דְּבְרֵי, בִּרְבַר for בְּרְבַר, חִזְקוּ for חְזְקוּ. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מַלְכֵי for מִלְכֵי from מֶלֶךְ (מִלְכִי); מָלְכִי from מִלְכִי; דִּבְרֵי from דִּבְרִי, יָחְנְךָ from יָחֹן. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. עָבְדִי for עָבְדִי, יֶחֱזְקוּ for יֶחֱזְקוּ, לַחֲלִי for לַחֲלִי, לַחְפֹּר for לַחְפֹּר, פָּעֳלָהּ for פָּעֳלָהּ.

a. Vav before a guttural follows the rule just given; before ר, and sometimes before ה or ח followed by ר, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus נַעֲבְדוּ, וְיִהִי, וְהִיא and וְהָיָה, וּלְבַב, וּזְהַב.

b. In triliteral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בֶּתַח for בָּתַח construct of בָּתַח, מַמְלֶכֶת for מִמְלָכֶת, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מַשְׁפַּחַת for מִשְׁפָּחַת.

c. In מָצְאֲכֶם Gen. 32: 20 for מָצָאתֶם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. יֵרֶךְ for יִרְךָ, לֶבֶת for לִבְתִּ. If either letter is a guttural, Pattahh is mostly used instead, e. g. נַגַּח, בַּעַל, יָדַע. If either letter is ר, its homogeneous vowel Hhirik is used: if the second letter is ר, it will rest in Shurek, § 57. 2. (4.), e. g. בַּרְזֶל, כַּלִּי, תִּהְרוּ, but בָּרְזֶל.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. אַתְּ, the 2 fem. sing. pret. of verbs קַטַלְתְּ, certain jussive and Vav Conversive forms of ל״ה verbs §§ 174. 4. 177. 3, תֵּיטַבְ § 153. 2, the nouns נֵרְדְּ, קֶשְׁתְּ and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אַחֵל, בֶּהֵם, לֶחֶם, רֶחֶם. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol שֶׂא, נֶא, לֶא, מֶא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. *c.* יֵאת, שֵׂאת or שָׂאֵת, רֹאשׁ. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יְסַבּוּ for יְסֹבְבוּ, יָסֹב for יָסֹבֵב (Daghesh-forte disappearing at the end of the word), לֵב for לֵבָב, יְכוֹנֲנוּ Job 31: 15 for יְכוֹנְנוּ

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel ֵי or וֹ may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סַבּוֹתִי, תְּהַלֵּלְנָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תָּשִׁיב, תָּשׁוּבָנָה; קוּם, קֹמְנָה; תַּקְטִיל, תַּקְטֵלְנָה, so הַסֵּבִי, קְשֹׁט, וַיֵּבְךְּ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. נַתֵּן, סַבֵּב, פֹּעַל. בֵּירַךְתָּ from בֵּירַךְ, or the reduplication of the doubled letter is no longer heard and the Daghesh-forte does not appear, § 25, e. g. הֵסֵב comp. הַקְטֵל.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. תִּלְבַּנָה from תַּלְבֵּן, תִּזְכַּרְנָה, תַּזְכִּרְנָה, הַסַּבִּי, and occasionally to its other constituent *i*, e. g. תְּחַסַּדְשֶׁם from תַּחְסִידֵשׁ, יְרִשְׁתֶּם from יָרֵשׁ. In קַטַּלְתִּי from קָטַל and הִקְטַלְתִּי from הִקְטִיל, *a* is the original vowel of the second syllable, of which *ē* and *ī* are modifications. The only example of Shurek in a Segholate form is תְּשׁוּמֶת Lev. 5: 21.

5. In unaccented syllables *ĭ* and *ŭ* are preferred to *ĕ* and *ŏ* before doubled letters, אֶתִּי, אִתִּי; תֶּתִּי, תִּתִּי; הֲסִבֹּתָ from הֵסֵב; וְיָסֵבּוּ, וְיִסַּבּוּ; בֻּנָּשׁ comp. מָקְטָל, הָקֵל, הָקֵל, though such forms as חָנֵנִי, עָזֵךְ, כָּלַת, מָהָה likewise occur; so עָזְרֵאל but עָזְרִאֵלִי.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, לַיִל, לַיְלָה; גָּלְתָה for גָּלַת; הֵם, הֵמָּה; אֵל, אֵלָּה; אַתְּ, אַתִּי; הִנְּךָ, הִנֵּנִי; מַגְבִּיהַּ, מַגְבִּיהִי; חַיַּת, חַיְתוֹ; בְּסָבְכוֹ Ex. 15: 10; יְכַסְיֻמוֹ Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לַיְלָה, הֵמָּה, אֵלָּה, אֲבִי, אֲחִי, פִּי. But, with these exceptions, they are chiefly found in poetry. The vowels ִי and וֹ are mostly attached to words in what is called the construct state, ָה to words

in the absolute; and all of them to the feminine ending ת. Examples of וֹ: בְּנוֹ Num. 23: 18, 24: 3, 15, חֵיתוֹ several times, בֶּטֶן Ps. 114: 8. Examples of ־: אֹהֳבַי Hos. 10: 11, אָכְלִי Gen. 49: 11, בְּנִי ibid., נִכְבַּד Gen. 51: 39, דִּבְרָי Ps. 110: 4, הֲפָכִי Ps. 114: 8, יִשְׁבִי Ps. 123: 1, מְגַבְּהִי Ps. 113: 5, מַשְׁפְּלִי ver. 6, מְקִימִי ver. 7, הוֹשִׁיבִי ver. 8, מְיַשֶּׁבֶת ver. 9, מְלֵאתִי Isa. 1: 21, וַאֲדַבֵּרִי Ex. 15: 6, עָזְבִי Zech. 11: 17, רָפְתִי Lam. 1: 1, עָלְתִי ibid., שָׁכְנִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. נַבְרִיאֵל, בִּלְבַּד־צֶדֶק, to certain particles, as בִּלְתִּי, זוּלָתִי, בִּגְלַל, and perhaps to such participial forms as יֹשַׁבְתִּי Jer. 22: 23. Of ָה: אַרְמָה Ex. 15: 16, אַרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חַרְמָה Judg. 14: 18, יְשִׁיבָה Ps. 3: 3, 80: 3, Jon. 2: 10, לַיְלָה almost constantly, נָוָה Ps. 116: 15, נְוֵהָ Num. 34: 5, Ps. 124: 4, עוֹלָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עֹלָה Job 5: 16, עֲזָבָה Ps. 44: 27, 63: 8, 94: 17, עֲפָרָה Job 10: 22, תַּעֲנָכָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of ל״ה verbs. In modern Persian ĭ is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e.*

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce: *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הֲשֻׁפוֹת Neh. 3: 13 from הַאֲשֻׁפוֹת after the rejection of א by § 53. 2. *b*; בֵּית after the softening of ־ to *i* becomes בֵּיתְ; קְטָלָהוּ by the rejection of ה becomes קְטָלוֹ; יְהוֹ prefixed to proper names is from יְהוָ for יְהוָה, § 57. 2 (4), an abbreviation of יְהוָה, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *ī* ִ with *ī* ִ may form *ī* ִ, or the first *ī* may be changed to *iy*, which, upon the reduplication of the ִ to preserve the brevity of the antecedent vowel, § 24. 3, becomes ִיִ, e. g. עִבְרִי with ִים becomes עִבְרִיִּים or עִבְרִיִּים. So, ִ before ה forms ִיָה, and before וֹ forms ִיוֹ, e. g. עִבְרִיָּה, עִבְרִיּוֹת; in like manner וּ is changed before וֹ into *ŭv*, forming וֻ, which, by § 56. 3, becomes וֹ, e. g. בִּלְבֻלוֹת, by the substitution of וֹת for ת, בִּלְבֻלוֹת. *Ī* ִ followed by *ū* וּ forms *īv*, קְטָלְתִּיהוּ, קְטָלְתִּידוּ; פִּידוּ, פִּיהוּ; הִבְיָדוּ for הִבְיָהוּ Josh. 14: 8. *E* ֵ before *ī* ִ or *ū* וּ is resolved

into *ăy*, which, joined with the appropriate semi-vowels, becomes ◌ִי and ◌ִיו, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוֹסִי with ◌ִי becomes סוּסִי, and with הוּ, סוּסָיו. The same resolution of ◌ִי occurs before final הָ, forming ◌ִיהָ, and by § 61. 2 ◌ֶיהָ, thus נְעוּרַי with הָ becomes נְעוּרֶיהָ.

a. Grammarians have disputed whether in such words as עִבְרִיִּים, מַלְכִיּוֹת the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm, malkhuyyōth,* or *ibhrīyīm, malkhūyōth.* If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קַיָּם, קַיָּמוּ.

b. Such forms as פְּרִי, פְּרִיוֹ, פְּרָיִם from פְּרִי are only apparent exceptions to the above rules. The word is properly פִּרְיָ, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרָבִיאִים 2 Chron. 17: 11 from עֲרָבִי and אִים the vowels are kept separate by an interposed א

c. In words of ל״ה formation, such as עֹשֶׂה, עֹשִׂי, עֹשִׂים from עָשָׂה and ◌ָה, ◌ִי, ◌ִים, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֹשְׂיָה, עֹשְׂיוֹ, עֹשְׂיִים (like קִבְעִים) from which י is rejected by § 53. 3. In the same way עָשׂוּ, עָשָׂה, etc., from עָשָׂה are for עָשְׂיוּ, עָשְׂיָה. In such alternate forms as פִּרְיָה from פִּרְיָ, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When ◌ַ stands before a guttural with ◌ָ always before ח, e. g. חֶחָגּ for חַחָגּ, מִבְטֶחָה Prov. 21: 22, הַהֶחָכָם (also when ח has Hhateph Kamets, e. g. הַחֲרָשִׁים, הַחֲרַלְהִי Judg. 9: 9), often before ה and כ, particularly if it receives the secondary accent, e. g. הֶהָרִים for הַהָרִים, לֶהָבָה but לַהֲבֹת, חֶשֱׁחִרוּ; חֶעֱבָה, חֶעֱשִׂית, חֶה עָשִׂית, rarely before א and ר, חֶרָה Gen. 14 10, נֶאֱצוֹת Neh. 9: 18, 26 but נָאֱצוֹתֶיךָ Ezek. 35: 12.

b. When ◌ַ before a guttural is followed by another consonant with ◌ַ or ◌ָ, יֶחֱלַל, יֶחֱלוּ but נַחֲבָא, נַחֲבָאתָ but נֶחֱשָׁא, once before the liquid ל, e. g. אֶבֶלְךָ Ex. 33: 3 for אֲבַלְךָ, and once before נ, e. g. לֶחֱנָנָהּ for לַחֲנָנָהּ.

c. In וְאֶתְרָאֶה 1 Sam. 28: 15 and the combination עוֹלָם וָעֶד a similar change takes place after a guttural to prevent the repetition of the vowel *ā*; so in וְרַשָּׁעָה Ps. 20: 4, and אָנֹחִ וָאָנֹחִ after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (ֶ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters. מֶלֶךְ for מַלְכְּ. לֶחֶם for לַחְמְ, אֶרֶץ for אַרְצְ, but פֶּתַח, פֶּשַׁע; only before י, which can combine with *a* and not with *e*, *a* is retained and lengthened to (ָ) by § 59. אָיִן. חָיִל. Rarely in other cases יֶדֶם for יַדְמְ, where the change is facilitated by the preceding י.

b. The assimilation to (ָ) occurs in a few cases after a guttural with הַ prefixed, e. g. הָעָם for הַעַמְ, הָהָר for הַהַרְ; and in אָרֶץ (from אַרְצְ) uniformly after Kamets חָאָרֶץ, בָּאָרֶץ, וָאָרֶץ.

c. The assimilation to (ֶ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יֵשֵׁב and יֵרֵד.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשָּׁמַיִם, הַשָּׁמָיִם: וָסֹב, וְסַב; וָשֵׂם, וְשָׂם; וָעֵזֹב, וְעָזַב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. כָּסֵא, כָּסָב, כָּלְתִּי, כַּדְּלָתִן, occasionally *ē*, e. g. כֵּלְכִּי, שֵׁבְתִּי, כֵּלְתִּן, הֵאֲבַדְתִּן, rarely *ō*, e. g. כֹּקְצַרְתִּן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכוֹת from מַלְכָּה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.*

These are (1) lengthening short vowels, viz., (ַ) and not infrequently (ָ) which has arisen from (ַ) to (ָ), e. g. אָבַר, אֹבֵד; עָבַד, עֹבֵד; אָרַץ, אֹרֵץ; כָּתַבְתָּ, כְּתֹבֶת; וַיָּמָת, וַיְמֹת. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדוּ, עָבָדוּ; דִּבְּרוּ, דִּבְּרוּ; עָמְדוּ, עָמָדוּ. (3) Changing simple Sh'va in triliteral syllables and before the suffix הָ to Seghol, e. g. בִּיתְהָ, בֵּיתֶהָ; יִחְי, יְחִי; שִׂכְמוֹ, שִׂכְמוֹ. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אֲנִי, אֲנִי; חֲלִי, חֳלִי; חֲצִי (חֳצִיוֹ), חֲצִי.

a. Pattahh sometimes remains without change, עַד Ps. 132: 12, דִּבַּרְתָּ 2 Sam. 2: 27, נִצַּלְנוּ Jer. 7, 10, גָּנַבְתִּי Prov. 30: 9, צָרַקְתִּי Job 34: 5, אָכַלְתִּי Neh. 5: 14, and once restored in a simple syllable הִגַּשׁוּ 2 Sam. 3: 34. Seghol more frequently, בֶּלֶהּ, קֶדֶם, דֶּרֶךְ and דֶּרֶהּ. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, חַתּוּ Isa. 18: 5 for חֵתּוּ, so חָשַׁב Isa. 42: 22, חָפַר Gen. 17: 14, וַיִּגְמַל Gen. 21: 8, וַיִּגְדַּל Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, גֶּשֶׁת, גֶּשֶׁת, and in another to Kamets, שָׁבֶט, שָׁבֶט. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus וְחַפִּין, וְחֹפִין; חֲחֻבָּשׁ, חֲחֻבָּשׁ; רִכְתָּם, רִכְתָּם; שָׁכַלְתִּי, שָׁכַלְתִּי Gen. 43: 14; דָּרְכָן Eccl. 12: 11, דָּרְכָן 1 Sam. 13: 21; עֹז, עֹז Gen. 49: 3, תִּשְׁבַּת, תִּשְׁבַּת Lev. 26: 34, 35; רִפְּשָׁהּ, רִפְּשָׁהּ. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus בְּהָ, בָּהּ; לְהָ, לָהּ; אִתָּהּ, אִתָּהּ, and in Ex. 29: 35 אִתָּהּ. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhiᵃ and Shalsheleth, e. g. וְנִבְהֲלוּ Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphhha תִּלְבֹּשׁוּ Deut. 13: 5, Pashta תִּשְׁכְּחוּ ibid., Geresh שִׂמְתָּ Ezek. 40: 4, and even with Conjunctives, e. g. אֲנִי Isa. 49: 18, חִיצַלְתָּ Ezek. 17: 15, גָּשׁוּ 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (ֵ) or (ֶ) in certain forms of לי״ה verbs, e. g. תִּגְלֶה from תִּגְלֵה for נִרְצֶה, תִּרְצֶה for נִרְצָה 1 Sam. 21: 14 for נִרְאֶה, נִרְאֵה for נִרְאֵית. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. חֻרְפָּה for חֻרְפַה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דְּבַר, דָּבָר; מַלְכֵּי, מַלְכֵי; מִקְדָּשׁ, מִקְדָּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ă* and *ĕ* are in a very few instances attenuated to *ĭ*, מַרְבִּץ const. מִרְבַּץ, מַפְתֵּחַ const. מִפְתַּח, but יְחִזְקֵאל; and it cannot be rejected, or there would be a concurrence of voweless consonants which the language seeks to avoid (תּוֹכֶחָה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent. § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַע, שָׁמַע, בֵּית, בַּיִת; יָדַי, יָדַיִם.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. חַשְׁבַּת, חֹשֶׁב; וַיִּבְהַל, וַיַּבְהֵל; סוּסִים, סוּסַי.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דִּבְרֵיכֶם for דִּבְרִיכֶם by § 61. 1.

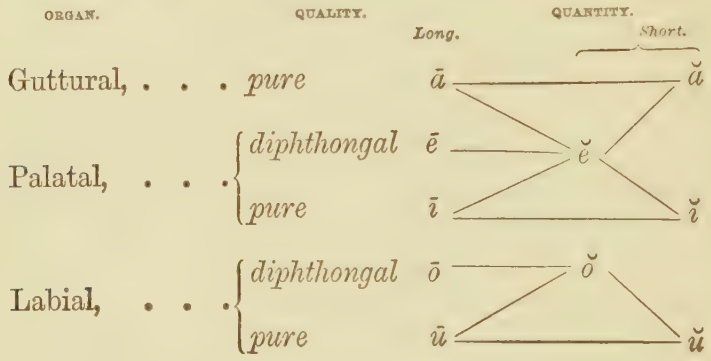
(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תַּקְטֹלְנָה from תִּקְטֹלְנָה; קְטָלְתִּי from קָטַלְתִּי; הָקְטַלְתִּי from הִקְטַלְתִּי; קָטַלְתִּי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(*a*) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מַלְכּוֹ from מַלְכָּהּ, סְתָרוֹ from סֵתֶר.

(*b*) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָה and קָטָלָה from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְבָּרָה 1 Kin. 19: 15 from מִדְבָּר, הַשִּׁמָּלָה Ezek. 8: 2 from הַשִּׁמְלָה.

(*c*) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטֹלוּ, שִׁמִּי from שָׂם, or retained either unaltered, as הַקִּימוֹתָ from הֵקִים, מִשְׁכָּנִי from מִשְׁכָּן, or with a change of quality from pure to diphthongal or the reverse, מִיתוֹקָה from מָתוֹק, נָסוֹגְתִּי from נָסוֹג, הַמֵּנוּ from הֵמִים, פְּלֵטִים from פָּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.



PART SECOND.

ETYMOLOGY.

Roots of Words.

§ 67. Etymology treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably triliteral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. כָּתַב, גָּלָךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadriliterals and quinqueliterals which occur are mostly formed from pre-existing triliterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בִּרְסֵם *to lay waste* comp. כָּסַם; זִלְעַף *to burn* comp. זָעַף; כִּרְעֵפָה *a branch* comp. סָעָף; עַרְעַפִּים *thoughts* comp. שָׂעַף; שַׁרְבִּיט *a sceptre*, comp. שָׁבַט; שַׁלְאֲנָן *tranquil* comp. שָׁאַן; פִּרְשַׂד *to spread* comp. פָּרַשׂ; or by blending two different roots, e. g. רַעֲנַן *to be fresh* composed of רָטַב and נָבַשׁ; פַּלְמֹנִי *a certain one*=פְּלֹנִי; אַלְמוֹנִי; צְפַרְדֵּעַ *a frog* from צָפַר *to leap* רָדַע (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the triliteral roots appear to be based upon pre-existing biliterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּלַח, גָּדַז, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few biliterals, e. g. אָב *father*, אָח *brother*, אֵם *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, and

that the triliterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קִטֵּל, קִטַּל, קָטֵל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, יִקְטֹל, הִתְקַטַּלְנוּ.

a. The triliteral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocatio*, *vocabulum*, *vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco*, *in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flection, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעָלִים *actions*), nouns (שֵׁמוֹת *names*), and particles (תֵּבוֹת *words*).

Pronouns.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

		SINGULAR.			PLURAL.	
1.	I	אָנֹכִי,	אָנִי	We	אֲנַחְנוּ,	נַחְנוּ, אָנוּ
2.	Thou *m.*	אַתָּה		Ye *m.*	אַתֶּם	
	Thou *f.*	אַתְּ,	אָתְּ	Ye *f.*	אַתֶּן,	אַתֵּנָה
3.	He	הוּא		They *m.*	הֵם,	הֵמָּה
	She	הִיא		They *f.*	הֵן,	הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אָנֹכִי (in pause אָנֹכִי with the accent on the penult except Job 33: 9), and אָנִי (in pause אָנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אַתֶּנָּה; נְּתֶנָּה occurs but six times, viz., Gen. 42: 11, Ex. 16: 7. 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֲנוּ though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אָתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אָתָּה) is in five instances written אַתְּ without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתְּ without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתִּי Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous י, though it is probable that the original pronunciation proper to this orthography was אַתִּי. The feminine plural אַתֵּן occurs only Ezek. 34: 31, where a few manuscripts read אַתֶּן; the alternate form אַתֶּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתֵּנָּה.

(3) The third person fem. sing. הִוא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10. 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִוא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הוּא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הֵן Ruth 1: 13 and הֵנָּה 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is וּם or וֹן §§ 85. 1. *a* (1), 201. *e*. In the first person the nasal is omitted אֲנַחְנוּ, אֲנָנוּ. The plurals of the second and third persons were originally אַתוּם, הוּם, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. קְטַלְתּוּנִי, וַיִּקְטְלוּן. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* הֵם or *ĕ* אֶתֶם. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה֫ is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called כִּנּוּיִים *cognomina;* the first person is מְדַבֵּר *the speaker*, the second נוֹכֵחַ *present*, the third נֶסְתָּר *hidden* or *absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

		SINGULAR.		PLURAL.	
1.	*Com.*	־ִי.	־ִי		־ִנוּ
2.	*Masc.*		־ְךָ		־ְכֶם
	Fem.		־ֵךְ		־ְכֶן
3.	*Masc.*		־וֹ	־ָם	־ָהֶם
	Fem.	־ָהּ	־ָהּ	־ָן	־ָהֶן

In the first person singular ־ִי is attached to nouns, and ־ִי to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms ־ָהֶם, ־ָהֶן are used with plural nouns; ־ָם, ־ָן with verbs and singular nouns.

The suffixes of the second and third persons plural ־כֶם, ־כֶן, ־הֶם, ־הֶן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

Demonstrative Pronouns.

§ 73. 1. The ordinary demonstrative is—

	Masc.	*Fem.*		*Common.*	
Singular,	זֶה	זֹאת	*this.*	Plural, אֵלֶּה	*these.*

The poetic form זוּ is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ת and with a different vowel letter זֹה or זוֹ. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵל occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended הֶ.

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article הַ prefixed)—

	Masc.	*Fem.*	*Com.*
Sing. *this* or *that*	הַהֲלָזֶה	הַהֲלָזוּ	הַהֵמָּה

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

Relative Pronoun.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שֶׁ with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix שׁ takes the vowel (ַ) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (ָ) before א Judg. 6: 17, and twice (ֶ) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שְׁלָחוֹ *who he sent him*, i. e. whom he sent, אֲשֶׁר זַרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם—אֲשֶׁר *where*, שָׁמָּה—אֲשֶׁר *whither*, מִשָּׁם—אֲשֶׁר *whence*.

a. The prefix שֶׁ occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word בְּשַׁגַּם Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition בְּ, the relative שֶׁ and the particle גַּם *for that also;* but the most recent interpreters derive it from the verb שָׁגָה *to err*, and translate *in their erring*.

b. אֲשֶׁר or שֶׁ is also used for the conjunction *that*. Comp. Lat. *quod*.

Interrogative and Indefinite Pronouns.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מָה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מָה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַהשָּׁבֹל Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (ַ), e. g. מַהתָּרוּא Ps. 39: 5, מַה חָטָאתִי Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (ָ), e. g. מָהאֲדָמָה Zech. 1: 9, מָה עַבְדְּךָ 2 Kin. 8: 13, מָה רְאִיתֶם Judg. 9: 48. Before ה, ה and ע with Kamets it takes (ָ), § 63. 1. *a*, e. g. מַהלָּנוּ Ex. 32: 1, מַהתָּשָׁאתִי (Gen. 20: 9, מַהעָשִׂיתָ ib.; and occasionally before other letters especially when it has a disjunctive accent מָה קוֹל 1 Sam. 4: 14,

בֶּ֫ה מִשְׁפַּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. בַּזֶּה Ex. 4: 2, בַּלָּכֶם Isa. 3: 15, בַּתְּלָאָה Mal. 1: 13, בָּהֶם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵי לָזֹאת *for what? why?* Jer. 5: 7.

3. The words פְּלֹנִי אַלְמֹנִי which are always used in combination, or contracted into one פַּלְמֹנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one,* Lat. *quidam,* Gr. ὁ δεῖνα; they are, however, derived not from pronominal but verbal roots.

Verbs.

THEIR SPECIES.

§ 76. **1.** Hebrew verbs have seven different forms which have been denominated species or conjugations (בִּנְיָנִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעֵל	Piēl	Intensive active.
4.	פֻּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphīl	Causative active.
6.	הָפְעַל	Hophal	„ passive.
7.	הִתְפַּעֵל	Hithpaēl	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light,* and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבֵדִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do,* which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פ״נ), or Pe Yodh (פ״י) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע״ו); one in which He takes the place of the third radical, a Lamedh He (ל״ה); one whose second and third radicals are alike an Ayin Doubled (ע״ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, גָּנַב *to steal,* Ni. *to be stolen;* כָּתַב *to write,* Ni. *to be written.*

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, טָמַן *to hide,* Ni. *to hide one's self;* שָׁמַר *to keep,* Ni. *to keep one's self,* φυλάττεσθαι; נָחַם Ni. *to repent,* lit. *to grieve one's self,* μεταμέλεσθαι; or expresses

reciprocal action, יָעַץ *to counsel*, Ni. *to take counsel together;* לָחַם Ni. *to fight*, *μάχεσθαι*, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self;* רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָעַט *to be few*, Pi. *to be very few;* רָדַף *to follow*, Pi. *to follow ardently, to pursue;* פָּחַד *to fear*, Pi. *to fear constantly, to be timid;* שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg;* בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; כָּתַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble;* קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy;* לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near;* שָׁחַת Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, חָטָא *to sin*, Pi. *to free from sin, expiate*, בָּקַל *to stone*, Pi. *to free from stones.*

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: יָרַד *to descend*, Hi. *to cause to descend, bring down;* בּוֹא *to come*, Hi. *to bring;* רָאָה *to see*, Hi. *to show.*

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, חָיָה *permit to live* Ex. 22: 17, Deut. 20: 16, נָצַל perhaps *permit to suffer* Ex. 22: 21, חִבְדָּה *permit to be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשַׁב Hi. *to be attentive*, prop. *to make (one's ear) attend;* נָתַק Hi. *to be sweet*, prop. *to cause sweetness;* שָׂכַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom;* אָמַץ Hi. *to be brave*, prop. *to act bravely;* זָקַן Hi. *to grow old*, prop. *to acquire age.* In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud* and *to put forth buds;* אָרַךְ Hi. *to prolong* and *to be long;* עָשַׁר Hi. *to enrich* and *to grow rich;* שָׁמַן Hi. *to make fat* and *to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend* or *to bend*, trans. and intrans., Hi. *id*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps).*

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלֵּט Pi. *to deliver*, Hith. *to escape, deliver one's self;* צִדֵּק Pi. *to justify*, Hith. *to justify one's self;* חִפֵּשׂ Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for;* חָלָה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness;* חָכַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פִּתַּח Pi. *to open*, Hith. *to open for one's self;* נָחַל Hith. *to inherit* (*for one's self*); חָנַן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self.* (3) Or that the action is mutual between two or more parties, קִשֵּׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together;* רָאָה *to see*, Hith. *to look upon one another.*

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten;* כִּפֶּר Pi. *to atone*, Hith. *to be atoned;* עִתֵּד Pi. *to prepare*, Hith. *to be prepared.* In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold.*

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear.* In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צִמַּח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סִכֵּל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly;* or by developing them from different significations of the root, בִּשֵּׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בֵּרֵךְ Pi. *to bless* (prop. to kneel in worship), Hi. *to cause to kneel* (as a physical act), פִּצֵּם Pi. *to break the bones* (עֶצֶם), Hi. *to render strong;* or by restricting them to special applications, קִטֵּר Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out;* דָּבַר Ni. and Hith. *to talk with one another;* בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self;* חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet;* קָשַׁר Ni. *to be bound*, Hith. *to conspire.*

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכֹל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); כָּסַח *to be pale*, נָגַשׁ *to draw near*, נָתַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; כָּשַׁל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָחַת *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָוָה *to wait for* is used in the Piel except the participle which is Kal; יָסַף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּדַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּקַע *to cleave asunder*, גָּלָה *to uncover*, חָלָה *to be sick*, יָדַע *to know*, יָלַד *to bring forth*, פָּקַד *to visit*, רוּם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, עָרַף K. *to break the neck* (עֹרֶף); עָשַׂר K. *to tithe* (עֶשֶׂר *ten*); לָבַן *to make bricks* (לְבֵנָה); נִלְבַּב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵבָב *heart*); פִּהֵן Pi. *to act as priest* (כֹּהֵן); קִנֵּן Pi. *to build a nest* (קֵן); מְרֻבָּע Pu. part. *square* (אַרְבַּע *four*); מְשֻׁקָּד Pu. *almond-shaped* (שָׁקֵד); מְתֻלָּע Pu. *dyed scarlet* (תּוֹלָע); הִשְׁלִיג Hi. *to snow* (שֶׁלֶג); הֶאֱזִין Hi. *to give ear* (אֹזֶן); הֶחֱפִיר Hi. *to snare* (פַּח); הָמְלַח Ho. *to be salted* (מֶלַח); הִתְרַהֵד Hith. *to make one's self a Jew* (יְהוּדִי); הִתְצַדֵּד Hith. *to*

supply one's self with provision (צֵדָה). A verbal form may occasionally arise even from an adverb, נֶהֱלָאָה Ni. part. *removed far away* (הָלְאָה), or an interjection, וַיֶּחֱס Hi. *and he stilled* (חֶס *hush!*).

Perfect Verbs.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבֵד, קָטֹן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקֵן *to be old.*	חָצֵב *to hew.*	טָמֵא *to be unclean.*
חָפֵץ *to delight.*	טָהֵר *to be clean.*	יָבֵשׁ *to be dry.*

יָרֵא *to fear.* מָלֵא trans. or intrans. (Esth. 7:5 מָלָא trans.) *to fill or be full.* צָמֵא *to thirst.*
כָּבֵד (Isa. 24:20 כָּבַד) *to be heavy.* מָקַל (Isa. 33:9 קָמַל) *to wither.*
כָּשֵׁר *to be right.* מֵת *to die.* שָׂנֵא *to hate.*
לָבֵשׁ and לָבַשׁ *to put on.* נָבֵל *to fade.* שָׁפֵל *to be brought low.*

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהֵב *to love.* חָסֵר *to lack.* קָדֵשׁ *to be holy.*
אָשֵׁם *to be guilty.* חָפֵר *to blush* (distinguished from חָפַר *to dig*). קָרֵב *to come near.*
בָּצֵק *to swell.* רָעֵב *to be hungry.*
גָּבֵר *to prevail.* שָׂבֵע *to be sated.*
גָּדֵל *to be* or *become great.* שָׂגֵב *to be weary.* שָׂמֵחַ *to rejoice.*
דָּבֵק *to cleave to.* שָׁכֵחַ *to forget.*
דָּשֵׁן *to grow fat.* שָׁכֵן *to dwell.*
חָדֵל *to cease.* שָׁמֵם *to be desolate.*
חָמֵץ *to be leavened.* שָׁמֵעַ *to hear.*
חָנֵף *to be profaned.*

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אוֹר *to shine.* יָכֹל *to be able.* רֹב (Ps. 18:15 רֵב) *to shoot.*
בּוֹשׁ *to be ashamed.* יָקֹשׁ *to snare.*
טוֹב *to be good.* נָזֹל (see § 86. *a*) *to flow.* שָׁכֹל (Gen. 43:14 שָׁכֵלְתִּי) *to be bereaved.*
יָגֹר *to dread.* קָטֹן *to be small.*

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקָּטֵל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קִטֵּל, קֻטַּל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הָקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטֵּל. If the first radical be one of the sibilants ס, שׁ or שׂ, the ת of the prefixed syllable will be transposed with it, הִסְתַּבֵּל, הִשְׁתַּבֵּחַ, הִשְׂתַּכֵּל. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g, הִצְטַדֵּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִדַּבֵּק, הִטַּהֵר, הִתַּמֵּם, הִתַּמֵּהּ.

a. In one instance הִתְשׁוֹטַטְנָה Jer. 49: 3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7: 16 רִשּׁוֹמֵם, elsewhere הִשְׁתּוֹמֵם; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְדַּלְּפוּ Isa. 1: 16; in the Aramæan חִזְדַּמַּן the ת is transposed and changed to ד. In one instance מִתְדַּפְּקִים Judg. 19: 22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָגַשׁ, נָגָא, and the initial כ of two כּוּן, כָּפַר. It is assimilated to the כ of כָּבַס, which occurs but twice in the Hithpael, to the נ of נָצַן, which only occurs once and in one instance to ר, viz. אֵרוֹמָם Isa. 33: 10 but יִתְרוֹמַם Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

Active	1. Kal	2. Piel	3. Hiphil
Passive		Pual	Hophal
Middle	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ת prosthetic, § 53. 1. *a*) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed אִתְ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding א in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala, kattala* etc., and the passives *u* and *i*, *kutila, kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, קָטַל and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	*to kill.*
2. Niphal	נִקְטַל	*to be killed.*
3. Piel	קִטֵּל	*to kill many* or *to massacre.*
4. Pual	קֻטַּל	*to be massacred.*
5. Hiphil	הִקְטִיל	*to cause to kill.*
6. Hophal	הָקְטַל	*to be caused to kill.*
7. Hithpael	הִתְקַטֵּל	*to kill one's self.*

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּעַל, § 76. 2, is objectionable on account of its weak letter ע, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שֵׁרֵשׁ *to uproot* and שָׁרַשׁ *to take root;* Pi. קִיֵּם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוֹמֵם, in a physical sense, *to raise up;* Hi. הֵנִיחַ *to cause to rest, to set down*, and הִנִּיחַ *to leave, to let alone.* There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִגְאֲלוּ Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal נִגְאַל; Niphal of Hithpael נִסְתַּרְפוּ Ezek. 23: 48, נִכַּפֶּר Deut. 21: 8, נִשְׁתַּוָּה Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֹל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֹל, a prosthetic הִ will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקָּטֹל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. *a.* (1) and (2) but three חָצַב, נָבַל, שָׁכַן take Hholem, and two חָבַשׁ and שָׂבַע take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three גָּוַל, קָטַן and שָׁכַל take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל *to mourn.*	נָגַשׁ *to come near.*	*חָשַׁב *to be attentive.*
*אָלַם *to learn.*	נָשַׁל (intrans.) *to fall off.*	רָבַץ *to lie down.*
*אָמַץ *to be strong.*	נָשַׁק *to kiss.*	רָגַז *to rage* or *tremble.*
*אָנַף *to be angry.*	*נָתַךְ *to be poured.*	*רָטַב *to be wet.*
*בָּהַל *to become vain.*	סָלַק (§ 86. *b.*) *to ascend.*	רָכַב *to ride.*
חָזַק *to be strong.*	עָגַב *to love.*	*רָפַד *to spread.*
חָכַם *to be wise.*	עָשַׁן *to smoke.*	*רָקַב *to rot.*
חָשַׁךְ *to be dark.*	*עָתַק *to be removed.*	שָׁכַב *to lie down.*
*כָּסַל *to be foolish.*	*צָרַק *to be righteous.*	שָׁלַט *to rule.*
לָמַד *to learn.*	קָלַל *to be lightly es-*	*שָׁלַם *to be complete.*
מָתַק *to be sweet.*	*teemed.*	*שָׁמַן *to grow fat.*

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד *to deal treacherously.*	חָמַם *to be hot.*	נָשַׁךְ *to bite.*
גָּזַר fut. *ō*, *to tear*, fut. *a*, *to resolve.*	חָנַן *to be gracious.*	פָּעַל *to do.*
	*חָרַשׁ fut. *ō*, *to plough*, fut. *a*, *to be silent.*	פָּשַׁט *to strip off.*
		קָסַם *to use divination.*
הָלַךְ (mostly fut. *ē*) *to go.*	טָרַף *to tear.*	קָצַר fut. *ō*, *to cut off*, fut. *a*, *to be short.*
זָעַם *to curse.*	יָצַר *to form.*	
*חָבַשׁ *to bind.*	מָעַל *to trespass.*	שָׁבַת *to rest.*
*חָבַשׁ fut. *ō*, *to subdue*, fut. *a*, *to be weak.*	נָדַר *to flee.*	תָּמַם *to be finished.*
	נָזַר *to vow.*	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יֵשֵׁב, יִתֵּן.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קֹטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (עָבָר).

(1) Singular. *3rd pers. masc.* The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is תָ_, which, appended to the masculine, would give קָטַלַת, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b*. Commonly, however, in verbs as in nouns and adjectives, the final ת is dropped, § 55. 2. *c*, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטָלָה.

2 *masc.* The appended תָ is derived from אַתָּה.

2 *fem.* תְ from אַתְּ.

1 *com.* תִי changed from כִי of אָנֹכִי; compare the similar relation of the suffixes ךָ, כֶם to the pronouns אַתָּה, אַתֶּם § 72. The Ethiopic retains the *k* unaltered, *katalku*.

Plural. 2 *com.* The original plural termination § 71. *b*. is a nasal ם or ן preceded by the vowel וּ. The full ending וּן is still found in a very few instances, § 86. *b*, generally the ן is dropped § 55. 2. *a*.

2 *masc.* תֶם from אַתֶּם.

2 *fem.* תֶן from אַתֶּן.

1 *com.* נוּ from אָנֹכִי.

Future or Imperfect (יָקְטֹל).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

Singular. 3*rd pers. masc.* The prefixed יְ is from הוּא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel וְ, and this at the beginning of words becomes יְ, § 56. 2.

3 *fem.* תְ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed תְ is from אַתָּה, אַתְּ, from the latter of which is derived the appended יִ_ of the feminine.

1 *com.* The prefixed אֶ is from אֲנִי.

Plural. 3 *masc. and* 2 *masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and* 2 *fem.* The feminine plural is, as in the pronouns הֵנָּה, אַתֶּנָה, denoted by נָה appended to the singular, the 2 fem. sing. termination יִ_ being dropped as superfluous.

1 *com.* The prefixed נְ is from אָנֹכִי.

Imperative (צִוּוּי), *etc.*

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed תְּ, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מָקוֹר *fountain*, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (בֵּינוֹנִי *intermediate* between the preterite and the future) shares the inflections of nouns and adjectives. The מ prefixed in several of the species is from the indefinite pronouns מִי or מָה.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יַקְטֵל for יַהְקְטֵל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִקְטֹל for יְקְטֹל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. *a* (5), e. g. אֶקְטֹל, אֶאְקְטֹל.

(2) Terminations consisting of a vowel, viz., ה֫ and י֫ of the feminine singular and וּ of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י֫ is retained in the preterite and future, and takes the place of (֫) in the imperative, e. g. קִטְלָה, תַּקְטְלִי but הַקְטִירָה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קִטְלִי, קִטְלוּ for קִטְלִי, קִטְלוּ from קְטֹל, § 61. 1.

(3) Terminations consisting of a consonant תְּ or of a simple syllable תָּ, תִּי, נוּ, נָה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (ְ) in the preterite, and from י֫ to (ְ) in the future, תַּקְטֵלְתְּ, תַּקְטֵלְנָה, § 61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, כָּלֹתִי.

(4) Terminations consisting of a mixed syllable תֶּם, תֶּן occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, קְטַלְתֶּם from קָטַל.

Remarks on the Perfect Verbs.

KAL.

§ 86. *a.* Preterite. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, קָטַלְתִּי, קָטַלְתָּ, קָטַלְתְּ, קָטַלְתֶּם, קָטַלְתֶּן, קָטַלְתִּיו, קָטַלְתָּהּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. קָטָלוּ, קָטָלָה, קָטָלוּהוּ. The words נָזְלוּ Judg. 5: 5, נָזְלוּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, § 24. *c*, by Gesenius as Niphal preterites from זָלַל *shook*, comp. נִבְלָה Gen. 11: 7, נָבְזוּ Am. 3: 11 from בָּזַז, בָּלַל.

b. Sing. 3 *fem.* The old form with ת is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזְלַת Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and שָׁבַת Ezek. 46: 17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבְהָא Ezek. 31: 5 *K'thibh*, § 11. 1. *a*.

2 *masc.* The vowel letter ת is sometimes appended as in the pronoun אַתְּ from which the termination is taken, בָּגַדְתָּ Mal. 2: 14, שָׁכַחְתָּ Jer. 17: 4; so in other species besides Kal, נִכְלַמְתָּ Gen. 31: 30, יִרֵאתָ Job 38: 12 *K'thibh*, חִכְמַתָּה Ps. 73: 27. In the last example the ת of the root is united by Daghesh-forte with the ת of the personal affix; this union regularly occurs between roots ending with ת and affixes beginning with the same letter נְגַעְתָּ Job 2: 5, חָשַׁבְתָּ Ps. 89: 45, הִשְׁבַּרְתִּי Isa. 16: 10, הִשְׁבַּתֶּם Ex. 5: 5, בִּזְתָּה Ezek. 38: 8, בִּזְתִּי Gen. 19: 19, יִחַדְתִּי Jer. 49: 37.

2 *fem.* The full termination תִּי of אַתְּ is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, זָנִית Ezek. 16: 22, and repeatedly in the same chapter, רָגַלְתִּי Ruth 3: 3; so in other species הָלַכְתִּי Jer. 3: 5, לִמַּדְתִּי Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com.* The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the K'thibh, though it is supplied by the K'ri, רָצִתָ Ps. 140: 13, Job 42: 2, בָּנִתִי 1 Kin. 8: 48, עָשִׂתִ Ezek. 16: 59; and perhaps אָמַרְתָּ Ps. 16: 2 may in like manner be for אָמַרְתִּי.

Plur. 3 *com.* The full ending וּן only occurs in יָדְעוּן Deut. 8: 3, 16, צָלְחוּן Isa. 26: 16, and רָקְשׁוּן Isa. 29: 21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קוּשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, חָלְפוּא Josh. 10: 24, אָבוּא Isa. 28: 12. The forms of similar

appearance נָשׂוֹא Ps. 139: 20, וְנָשׂוֹא Jer. 10: 5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אֶמְלָ 1 Sam. 13: 19, חֻבָּ Esth. 9: 27, שָׁפְכָה Deut. 21: 7, חָלָה Josh. 18: 12. 14. 19, עָשְׂתָה Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפְכָה etc.; the K'ri has substituted אָמְרוּ, שָׁפְכוּ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle *ō* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In חִשְׁלַחְתֶּנָה Am. 4: 3, ה֫ is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ן it combines with the נ of this person by Daghesh-forte, נָתַנּוּ Gen. 34: 16, נְשָׁעַנּוּ 2 Chron. 14: 10, נַפּוּ Judg. 19: 13.

§ 87. Infinitive. The Hholem of the construct is usually written without ו, בְּגֹד Isa. 33: 1, though not invariably, שְׁכֹן and כְּבֹשׁ, שְׁבוֹשׁ and כְּבוֹשׁ, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, כְּלָה־ Gen. 36: 31, קָסַם־ Ezek. 21: 26. 28. 34, עָבוֹר־ Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו, e. g. בָּגוֹד Isa. 48: 8 but שָׁכֹב Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁכַב 1 Kin. 1: 21 *et passim* and שָׁפַל Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבָקָה Deut. 11: 22, מָשָׁדָה Ex. 29: 29, קָרְבָה Ex. 36: 2, מָרְטָה Ezek. 21: 16, רִבְעָה Lev. 20: 16, שִׁוְאָה, אֲהֵבָה, רְאָה, דַּאֲבָה Jer. 31: 12, חֲמֹלָה Ezek. 16: 5, טָמְאָה Lev. 15: 32. The prep. לְ is invariably prefixed to infinitives of this description with the exception of שַׁחֲטָה Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. Future. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִכְתֹּב, יִבְתֹּב and יִכְתֹּוב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, יִמְלָךְ־ Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶבְהָב־ Hos. 8: 12; in יִגְבָּל־ Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, יִכְלָא Prov. 8: 15, תִּלְמָדוּ Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפּוּטוּ Ex. 18: 26, תֵּעָבוּן Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 יִכְשׁוֹלוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תָּבוֹאנָה Deut. 33: 16, תְּבוֹאָתְהּ Job 22: 21, paragogic ה֫ being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תָּבֹאת 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending תבאתי, comp. §§ 168. 1, 171. 1.

2 *fem.* ן is sometimes added to the long vowel with which this person ends תִּרְבַּצְנָה Ruth 2: 8, תֶּעֱשֶׂיךָן Ruth 3: 4, תִּשְׁתֶּיָן 1 Sam. 1: 14, תִּרְחָלָן Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּכְרֶת Isa. 57: 8.

1 *com.* אֶסָּךְ Ps. 139: 8, though by some grammarians referred to נָסַךְ, is probably for אֶסְלַךְ from סָלַךְ, the liquid ל being excluded, and Dagheshforte conservative inserted in the previous letter, § 53. 3.

Plur. 2 *masc. and* 3 *masc.* The full plural termination וּן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יְקַצְּרוּן Ruth 2: 9. תַּעַבְרוּן Josh. 24: 15, יְחַדָּלוּן Ex. 9: 29, יִשְׁאֲלוּן Josh. 4: 6, יִלְקָטוּן Ps. 104: 28, יִשְׂבְּעוּן 1 Sam. 2: 22, Josh. 2: 8, תִּשְׁבְּרוּן Deut. 11: 22, תֵּאָסְרוּ Jer. 21: 3; so in other species, יִכְתְּבוּן Job 19: 23, יִסְפְּצוּן Job 21: 24, תִּדְבְּרוּן Gen. 32: 20 and תִּדְבְּרוּ Ps. 58: 2, תְּכַפְּשׁוּן 2 Kin. 6: 19, תִּפְשְׁטוּן Mic. 2: 8, יְתַפְּלָטוּן Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer יְשֻׁשׁוּם Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ן has been assimilated to the initial מ of the following word, § 55. 1; possibly however, ם may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them.*

3 *fem.* In a very few cases the initial ת of the masculine form is retained, the distinction of gender being sufficiently marked by the termination תְּעַמֵּדְנָה Dan. 8: 22, תַּחְמְנָה Gen. 30: 38, תְּשַׁרְנָה 1 Sam. 6: 12; or, on the other hand, the termination נָה of the masculine is retained, the gender being sufficiently indicated by the prefixed תּ: תִּבְטַחְנָה Jer. 49: 11, תִּקְרַבְנָה Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. יִרְעֶשׁוּ Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in תִּקְרֶאנָה Ex. 1: 10, תַּלַּדְנָה Job 17: 16, תְּרַמַּסְנָה Isa. 28: 3, תִּשְׁבָּרְנָה Isa. 27: 11, תִּטַּלְחֶנָּה Judg. 5: 26, is unnecessary; in the first passage מִלְחָמָה, the subject of the verb, is used in a collective sense, *wars shall occur.* Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form תִּשְׁלָחְנָה *her hand—she puts it forth.* Comp. Obad. ver. 13.

2 *and* 3 *fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, תַּחְכֹּרֶן Gen. 27: 1, תָּבֹאן Gen. 30: 38, יִהְגֹּשׁן Gen. 33: 6, תִּזְבְּרֶן Ezek. 3: 20, תֶּהֱרֶין nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ן this is united by Dagheshforte with the affix נָה, תִּשְׁכַּבְנָה Ezek. 17: 23, תִּקּוֹמְנָה Ezek. 32: 16, or without Dagheshforte, § 25, תָּקוֹמְנָה Ruth 1: 13, תֵּאָמְנָה: Isa. 60: 4, תָּקוֹמְנָה Ps. 71: 23 in most editions. So in the fem. plur. imperative, תֵּאָזְנָה Gen. 4: 23.

§ 89. Imperative. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. פְּקֹד, yet not always, שְׁפֹךְ and שׁוּפֹךְ; before Makkeph it is shortened to Kamets Hhatuph כָּלָה־ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in סְעָד Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, בָּלְעִי Judg. 9: 10, מָשְׁכוּ Ezek. 32: 20 (but מָשְׁכוּ Ex. 12: 21, for the Methegh see § 45. 2), עָלְזִי Zeph. 3: 14, קָרְחִי Mic. 1: 16, and (with ו retained in the K'thibh) כָּסֻיתִי 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, שִׁפְטוּ Zech. 7: 9, עָמְדוּ Nah. 2: 9. When the third radical is an aspirate it rarely receives Daghesh-lene in this mood though preceded by Sh'va, § 22. *a.* (1); such cases as חָשְׁפִי Isa. 47: 2, אָסְפִי Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ָה is dropped in עָשְׂתָן Gen. 4: 23, § 61. 2; occasionally ה is not written though the vowel remains, יְצָאן Ruth 1: 9, קְרָאן Ruth 1: 20.

§ 90. Participles. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בֹּגֵד and בּוֹגֵד, mostly without when additions are made to the word. In מוֹעֶדֶת Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סֹבְבִים 2 Kin. 8: 21; it is shortened to Seghol in הֹלֵם Isa. 41: 7, upon the recession of the accent, and to Pattahh in אֹבֵד Deut. 32: 28. תּוֹמֵךְ Ps. 16: 5 and יוֹסֵף Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb רָבָךְ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge;* the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add.* Participles are rarely formed from neuter verbs, yet בֹּגֵל *fading*, שֹׁמֵם *desolate*, עָצוּם *strong;* verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מָלֵא *full*, זָקֵן *old*, יָרֵא *afraid.*

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לָבֻשׁ and לָבוּשׁ *wearing*, שָׁכֵן and שָׁכוּן *dwelling*, בָּטוּחַ *trusting;* there are occasional instances of the same thing in transitive verbs, זָכוּר *remembering*, אָחוּז *holding.* The last vowel is with few exceptions as פָּמֵס Deut. 32: 34, שָׂתוּם, נָאֻם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יָלְדָה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יְשַׁבְתִּי, שְׁכַנְתִּי Jer. 22: 23, שְׁנַאתִי Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלֶדֶת Gen. 17: 19, and with ־ paragogic אֹהַבְתִּי Hos. 10: 11 or in the K'thibh יֹשֶׁבְתִּי Ezek. 27: 3.

2 *masc. plur.* מְשִׁתַּחֲוִיתֶם Ezek. 8: 16, the Hithpael participle of שָׁחָה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping;* the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מְשִׁתַּחֲוִים the proper plural of the participle.

3 *plur.* מְקַלְלוּנִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile;* Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִי and the preterite קִלְלוּנִי; and Ewald changes the text to מְקַלְלַנְנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלוּנִי. It has been plausibly suggested that the initial מ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. *a.* Preterite Sing. 3 *masc.* Some copies have נָגַּלְתָּ Jer. 50: 23 with Seghol under the prefixed Nun for נִגְּלָתָ.

b. Infinitive. The following may be mentioned as examples of the shorter form of the absolute נִבֹּשׁ Gen. 31: 30, נֵלֹחַ Judg. 11: 25, נִגְלֹה 1 Sam. 2: 27, נִקְרֹא 2 Sam. 1: 6; of the longer form given in the paradigm הִנָּתֵן Jer. 32: 4, which once appears with prosthetic א in place of ה Ezek. 14: 3 אִדָּרֵשׁ, § 53. 1. *a.* The construct infinitive usually has Tsere הִשָּׁפֵךְ Ezek. 16: 36, but is in one instance הִנָּחֵם Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִסָּתֵר 1 Kin. 20: 39, הִשָּׁכֵחַ Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִסָּתֵר which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בְּנָשְׂלוֹ Prov. 24: 17, comp. בְּחִנָּשְׂלָם Dan. 11: 34, three times in לֵרָאוֹת Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point לִרְאוֹת) but לְהֵרָאוֹת 2 Sam. 17: 17, and in לֵנָּגֵף Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

חָסַר Job 34: 22, חָלַם Judg. 9: 38, יָלַד Eccles. 7: 26, rarely to Pattahh, תָּעָנֹג Job 18: 4. In the Imperative חֲשֵׁבִי the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. חִזַּרְתֶּם Ezek. 21: 29, יָכַרְתּוּן Ps. 37: 9.

c. Future Sing. 1 *com.* The prefixed א occasionally has Hhirik, אִשְׁפַּט Ezek. 20: 36, 1 Sam. 12: 7, אִדְרֹשׁ Ezek. 14: 3, אֶנָקְמָה, אֶכְבְּדָה but אֶכְבַּד.

Plur. *fem.* Tsere rarely remains in the second syllable תֵּכָנֶה Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, תֵּאָבֵלְנָה Jer. 24: 2, so with a pause accent, תִּשְׁכַּבְנָה Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, תֵּרָכַסְנָה Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. Imperative. Ewald regards נִקְבְּצוּ Isa. 43: 9, Joel 4: 11, נִלְווּ Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. Participle. In 1 Sam. 15: 9 נְמִבְזָה *contemptible*, is in form a Niphal participle from the noun בִּזָּה *contempt*.

PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נְפַלֵּל Ezek. 28: 23, and the passive form אְמֻלַּל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְּאָתְהוּנִי Ps 88: 17 both radicals are doubled; the entire second syllable is repeated in סְחַרְחַר Ps. 38: 11, חֲמַרְמָרוּ Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in אֲהַבּוּהַבִּי Hos. 4: 18, which is probably to be read as one word, § 43. *b*; according to the division in the Massoretic text, הַבִּי is a separate word, and is the imperative of יָהַב *to give*, though this is always elsewhere pointed הָבִי. In יְפִיפִיתָ Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence ŏ under the first letter) of יְפֻיָּפָה, which reduplicates the last syllable of יפי=יָפָה § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹלַדְתִּי 1 Sam. 21: 3, שׁוֹשַׁשׁ Isa. 40: 24, זוֹרְמוּ Ps. 77: 18, שׁוֹטַטְתִּי Isa. 10: 13 *fut.* יְסוֹבֵב Hos. 13: 3 *inf. abs.* הוֹגֹה and הוֹלֹךְ Isa. 59: 13, *inf. const.* בּוֹשַׁסְכֶם Am. 5: 11, *part.* מְשׁוֹפְטִי Job 9: 15, מלושני Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Pilel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. Preterite Sing. 3 *masc.* The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נַשַּׁנִי Gen. 41: 51. The second syllable has

Seghol in דָּבַר (in pause דֶּבֶר), בָּשַׂר, בֵּרַךְ (twice בֵּרֶךְ), Pattahh in אָבַד, גָּלַל (גָּלֶל in pause), חָזַק, פָּגַשׁ, חָרַשׁ, חָרַם, שָׂגַב (in pause: שָׂגֵב Isa. 19: 21), שָׁדַד, and before Makkeph in לִמַּד־, טָמַן־ (טָמֵן in pause); *a* appears likewise in the pausal form חָבָגָה Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of בָּגֵד Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קְבֶצָה Deut. 30: 3, קַדֵּשׁ־ Ex. 13: 2, רַשֵּׁם־ Deut. 7: 10.

d. Infinitive. The primitive form of the infinitive absolute is of rare occurrence, e. g. רַסֹּר Ps. 118: 18, כַּנֹּא 1 Kin. 19: 10, רִפֹּא Ex. 21: 19, בָּרוֹךְ Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, אַבֵּד Jer. 12: 17, לַמֵּד Jer. 32: 33, כַּבֵּשׁ Jer. 39: 18, קַבֵּץ Mic. 2: 12, שַׁלֵּם Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite נָאֵץ 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in חַנֵּץ Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הִבֵּר־ Isa. 59: 13, or on the recession of the accent צָחַק Gen. 39: 14, 17, and in one instance besides, לָחַם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, סַלַּח Lev. 26: 18, זַמֶּרֶת Ps. 147: 1, שַׁלֶּכֶת Isa. 6: 13, צַדֶּקֶתָה Ezek. 16: 52.

e. Future Sing. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אֱזֶלֶּה Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֶסְעֲדֵם Zech. 7: 14 for וַאֲסַעֲדֵם, § 60. 3. *c*.

Plur. 2 *and* 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרַעַשְׁנָה Isa. 13: 18, but תִּרַבֶּרְנָה Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ŭ*, which is preferred before a doubled consonant שֻׁלַּם, § 61. 5, and Hophal *ŏ* before concurrent consonants הָסְדַּד. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, בָּלַח Ezek. 16: 4, שָׁדְדָה Nah. 3: 7, בָּסְפוּ Ps. 72: 20, כָּסּוּ Ps. 80: 11, Prov. 24: 31, יְחֻבָּרְךָ Ps. 94: 20, מָאֳסִים *passim*. This seems to furnish the best explanation of the disputed words תְּרֻצָּחוּ or תְּרֻצָּחוּ Ps. 62: 4, כָּלְכָּלוּ Ps. 101: 5 K'ri, תְּאֻכְלֶהוּ Job 20: 26. Gesenius regards these as Piel forms with (ַ) lengthened to (ָ) on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ŏ* not *ā*. Others think that תְּאֻכְלֶהוּ is the Kal future for תֹּאכְלֶהוּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali תְּרֻצְּחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלוֹשְׁנִי an active Poel form, *slandering*.

b. The vowel *ŭ* of the first syllable is occasionally written with Vav, זוּנָה Ezek. 16: 34, הוּלָלוּ Ps. 78: 63, רוּבַּד Judg. 18: 29, 13: 8, Job 5: 7, מְאוּזָל Ezek. 27: 19, but mostly without it.

c. Preterite Sing. 3 *masc.* An instance of paragogic ה֫ appended to the preterite is found in עָלְתָה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. Infinitive. The absolute form occurs in גָּבֹב Gen. 40: 15; there is no example of the construct.

e. Participle. As מְסָגֵּן, מְשֻׁקָּד, מְשָׁכָּן; in a few instances the initial מ is omitted, אָבָל Ex. 3: 2 for מְאֻבָּל, כָּקָח 2 Kin. 2: 10 for מְקֻחָה, מֻרְעָה (with Daghesh-forte euphonic) Ezek. 21: 15, 16, יוּקָשִׁים Eccles. 9: 12 for מְיֻקָּשִׁים, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* Preterite. The first vowel is usually Hhirik but occasionally Seghol, e. g. הֶחְבַּלְתִּים 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶגְאַלְתִּיו Isa. 63: 3; in Isa. 19: 6 הֶאֱזִנִּיחוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזְנָה, a derivative of זָנַח, which does not indeed occur in its simple form but is justified by the analogy of אַכְזָב from כָּזַב. ת takes the place of ה in הִרְגַּלְתִּי Hos. 11: 3; so likewise the future תַּתְחֵלָה Jer. 12: 5, and participle מְתַחֵלָה Jer. 22: 15, though the corresponding preterite is הֶחֱלָה Neh. 3: 20.

Sing. 3 *masc.* The *ē* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּל 1 Sam. 12: 24, but in every other place הִגְדִּיל. So inf. const. הַרְבָּמָה 1 Sam. 1: 6; fut. יַקְדֵּשׁ Lev. 27: 14, נַמְלֵךְ 2 Kin. 10: 5, תַּכְסֵנָּה 1 Sam. 1: 7; part. מַגְדֵּל Ps. 18: 51, מַכְלֵם Job 11: 3.

b. Infinitive. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הַפְרֵ֫ Prov. 24: 23, 28: 21, is mostly written without י, thus הַכְבֵּד, הַכְבֵּל, הַלְבֵּשׁ, הַסְבֵּן, הַקְשֵׁב, הַשְׁקֵף, though sometimes with it הַשְׁמִיד Am. 9: 8 but הַשְׁמֵד Isa. 14: 23, הַשְׂכִּיל and הַשְׂכֵּל, twice הַשְׁבִּים, nine times הַשְׁכֵּם, הַקְשִׁיר, הַקְשֵׁר. Hhirik in this syllable is rare and exceptional, הַשְׁפִּיל Ezek. 21: 31, הַקְרִיב Josh. 7: 7. א is prefixed instead of ה in אַשְׁבִּים Jer. 25: 3 and אַבְלֵךְ Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הַחְלִישׁ, הַשְׁלִ֫יךְ rarely and as an exception without י, לַשְׁמִד Isa. 23: 11, or with Tsere הַנְחֵל Deut. 32: 8, לַעֲשֵׂר Deut. 26: 12, Neh. 10: 39, הַסֵּךְ Jer. 44: 19, לַלְבֵּן Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִידָהּ Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִרְגִּיז Jer. 50: 34, הִדְרִיכָהּ Jer. 51: 33, הִקְצוֹת Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לַשְׁבִּית Am. 8: 4 but לְהַשְׁבִּית Ps. 8: 3, לַשְׁבֵּד once but לְהַשְׁבִּיד fifteen times, לַבְּלוֹת Isa. 3: 8.

c. Future Sing. Tsere is substituted for Hhirik in תַּגִּיד Ex. 19: 3, וַיַּקְהֵל 2 Chron. 5: 2, and without Yodh וַיָּקָהֵל 1 Kin. 8: 1, יִסַּף Num. 22: 19, נַעֲאַר 1 Sam. 14: 36, אַחֲזֵק Isa. 42: 6.

Plur. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיַּדְבְּקוּ 1 Sam. 14: 22, 31: 2, וַיַּדְרְכוּ Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be תַּחְכְּרוּ Job 19: 3, which may be regarded as Kal.

d. Imperative Sing. *masc.* The second syllable usually has Tsere without Yodh הַשְׁבֵּב, הַשְׁלֵךְ, and before Makkeph, Segholate הַסְבֵּר Job 22: 21, הַגֵּד, 1 Sam. 23: 11, הַגֵּד Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹפִיעַ: Ps. 94: 1, to which some would add הוֹצִיא Isa. 43: 8, but see Alexander, חוֹלֵיתַ Prov. 19: 25, הָבִיא Jer. 17: 18.

e. Participle. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מַסֵּךְ Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מַחֲלֵכִים Zech. 3: 7 for מַהֲלִכִים, מַחֲלֵמִים Jer. 29: 8, מַעֲזֵרִים 2 Chron. 28: 23, מַחֲצֵרִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מַהֲלְכִין Dan. 3: 25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הָכְלֵא, הָמְלַךְ, הָשְׁלָמָה, is occasionally Kibbuts, both vowels even appearing in the same verb, הֻשְׁכַּב Ezek. 32: 32, הָשְׁכְּבָה ver. 19, הֻשְׁבַּת 2 Kin. 4: 32: הָשְׁלַךְ Dan. 8: 11, הָשְׁלְכָה Isa. 14: 19, הֻשְׁלְכוּ Ezek. 16: 5, הָשְׁלַךְ 2 Sam. 20: 21; הָקְטַר: Lev. 6: 15, הֻקְטַר Mal. 1: 11, הָפְקַד, הֻפְקְדוּ; הָכְפְּלִים, הָדְבַּק, הָדְרָה Ezek. 29: 18.

b. Preterite. In הֻחְלֹתִי *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הָ is rejected after ה interrogative.

c. Infinitive. The absolute has Tsere in the second syllable, הָחֳלֵל Ezek. 16: 4, הָגֵּד Josh. 9: 24. The construct has Pattahh, הוּסַד Ezr. 3: 11.

d. Imperative. This mood occurs twice, הָשְׁכְּבָה Ezek. 32: 19, הָפְנוּ Jer. 49: 8.

e. Participle. In מֻהְצָנִית Ezek. 46: 22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* Preterite. In two instances אֶת is prefixed instead of הִתְ, viz., אִתְחַבֵּר 2 Chron. 20: 35, אִשְׁתַּלַּח Ps. 76: 6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. *a*, הִתְפָּקְדוּ, יִתְפָּקְדוּ Judg. 20: 15. 17, יִתְפָּקֵד Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ŏ* in הָתְפָּקְדוּ Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of ת to the first radical,

the prefix takes *ŭ*, § 61. 5, הֻלַּשְׁנָה (the accentuation is unusual) Isa. 34: 6, הֻטְמְאָה Deut. 24: 4 (but in the future always יִטָּמֵא Lev. 21: 1 and repeatedly elsewhere), הֻכְבַּס (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּלַל and נִבְּמָא, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b*. (3). In הִתְגֹּעֲשׁוּ Jer. 25: 16, יִתְגֹּעֲשׁוּ Jer. 46: 8 (elsewhere יִתְגָּעֲשׁוּ), and נִבְזָאוּן Isa. 52: 5, *ō* prolonged from *ŭ* on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הִתְקַדֵּשׁ־ Isa. 30: 29, הִתְחַלְּכוּ־ Gen. 6: 9, יִתְצְבֶם־ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְקַצַּף *pret.*, הִתְחוֹנֵק *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), אֶתְנַצָּל, נִצְטַדָּק, יִתְקַדָּשׁוּ; מְלֹאָיִן Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, תִּתְחַלָּכְנָה Zech. 6: 7 but תִּשְׁתַּפַּכְנָה Lam. 4: 1, where some copies have תִּשְׁתַּפֵּכְנָה. Hhirik occurs instead of Pattahh in the preterites, וְהִתְקַדַּשְׁתִּי, וְהִתְגַּדַּלְתִּי Ezek. 38: 23, וְהִתְקַדַּשְׁתֶּם Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְחַבְּרוּת Dan. 11: 23, comp. § 128.

Paragogic and Apocopated Future and Imperative.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הָ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר *I shall keep*, אֶשְׁמְרָה *I will surely keep* or *let me keep*, Ps. 39: 2; נִבְתְּקָה *let us break*, נַשְׁלִכָה *let us cast away*, Ps. 2: 3; יָחִישָׁה *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in תָּבוֹאתָה *let it come* Isa. 5: 19, תֶּעְשָׂה *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, יִדַּשְׁנֵּהּ *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, תָּרֹעַ Prov. 1: 20, 8: 3, and after Vav conversive וַתִּקְעֲבָהּ Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in יִקְרָחֶהּ Lev. 21: 5 K'thibh.

b. Instead of ה֫, ה֗ is appended in וָאֶקְרָאֶה 1 Sam. 28: 15, יִדַּשְׁנֵּהּ Ps. 20: 4, § 63. 1. *c;* so in the imperative דְּשֵׁה or דְּשֵׁהּ Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the ־ֵי of the ultimate being changed to (ֶ), or before Makkeph to (ַ), יַדְבֵּק *he will cause to cleave*, יַדְבֵּק *may he* or *let him cause to cleave;* תַּשְׂכֵּיל *thou wilt understand*, תַּשְׂכֵּל *thou mayest understand* or *understand thou*, Dan. 9: 25, אַל־תִּשְׁלֹט *may it not* or *let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with אַל. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second* and *third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ן. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל״ה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה֫ may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic הָ is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הַקְשִׁיבָה *listen,* הַקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ִי remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב, עָזְבָה Jer. 49: 11; זְכֹר, זָכְרָה 2 Chron. 6: 42, שְׁכַב, שָׁכְבָה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away יָרְשָׁה׃ Deut. 33: 23, סְעָדֵהוּ 1 Kin. 13: 7; so in the ל״א form רְפָאָה Ps. 41: 5. In the Hiphil הַקְטֵל becomes הַקְטִילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צרופה K'thibh, צָרְפָה K'ri Ps. 26: 2, מלוכה K'thibh, מָלְכָה K'ri Judg. 9: 8; ואשקולה K'thibh, וְאַשְׁקָלָה K'ri Ezr. 8: 25; אשקוטה K'thibh, אֶשְׁקְטָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשָׁקְחוּ 1 Kin. 19: 20, וְאֲשַׁמָּה Dan. 8: 13 (in some copies) or Hhateph Pattahh וַאֲשַׁקְלָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב Lev. 9: 7, קָרְבָה Ps. 69: 19, and on the contrary, מְכָרָה Gen. 25: 31, *fut.* יִמְכֹּר Ex. 21: 7, נִצְרָה (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final הָ of the feminine plural, שְׁבֹנֶן Gen. 4: 23 for שְׁבֹנָיוֹת, § 61. 2, קְרֶאן Ex. 2: 20 for קְרֶאנָה, § 60. 3. *c*, and in Lamedh He verbs of final הָ of the masculine singular, הַקְדֵּ 2 Kin. 6: 18 for הַכֵּהוּ Ezek. 6: 11, בַּל Ps. 119: 18 for בַּלֵּהוּ; הַדֵּ Deut. 9: 14 for הַרְפֵּהוּ Judg. 11: 37, but without any evident change of meaning.

Vav Conversive or Consecutive.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְ הַהִפּוּךְ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and;* when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void.* The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said,* in its primitive import, *and then God says* or *will say,* his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance: it is hence followed by another future with Vav Consecutive, ver. 4, וַיַּרְא *and he saw;* and so on, וַיַּבְדֵּל *and he divided,* ver. 5, וַיִּקְרָא *and he called,* etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָוָה *was,* hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying,* which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and,* וַיֹּאמֶר does not mean *he said,* but *and he said.* Others have regarded it as an abbreviation of וְהָיָה *and he was;* Ewald of וְאָז *and then.* Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהַיֹּאמֶר, by § 53. 3; הַ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment *ε* in Greek, or *a* in Sanskrit, by which a preterite is formed from a present or a future, *τύπτω, ἔτυπτον; τύψω, ἔτυψα,* and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיַּקְטֵן, וַתַּגֶּל, וַיֵּרֶד. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be יָ, and never if it be תִּ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּסַּב, וַיִּדַּבֵּר but וַתִּדַּבֵּר, וַנִּסַּפֵּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1. Pattahh is lengthened to Kamets, § 60. 4, וָאֶאֱסֹף, וָאֲדַבֵּר. In the Hiphil יַ is, with few exceptions, e. g. וַיַּדְרֵךְ Ps. 105: 28, compressed to (ֶ) as in the apocopated future, וַיַּקְשֵׁב, וַיַּגְבֵּהּ, and before Makkeph it is shortened to (ַ) וַיַּגֶּד־. In the first person singular, however, יַ remains in the Hiphil, and a paragogic הָ is not infrequently appended in all the species, e. g. וָאַשְׁלִיכָה or וָאֶשְׁלִיךְ, וָאֶשְׁלְכָה: וָאַגִּיד or וָאֶגֶד; וָאַשְׁמִידָה; וָאַדְבְּרָה or וָאֲדַבֵּר: paragogic הָ also occurs though more rarely in the first pers. plur. וַנַּהֲלֹכָה Gen. 41: 11, וְנִצְוָדָה, וְנִבְקְשָׁה Ezr. 8: 23, וַנִּסְעָה ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final הָ is rejected from ל״ה verbs as in the apocopated future וַיִּגֶל, וַיִּגְלֶה, וַיִּגְלַל, וַיִּגְלָה; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיָּסָב, וַיָּסֹב; וַיֹּאבֶל, וַיֹּאכַל; וַיָּשֶׂם, וַיָּשֶׁב, וַיָּשֵׁב; וַיָּשֵׁב, וַיָּשֶׁב; וַיָּקֶם, וַיָּקִם; וַיָּקֶם, וַיָּקִם. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיְבָרֶךְ, וַיְבָרֵךְ, וַיְדָרֹשׁ, וַיְדָרֵשׁ but not in וַיְחַלֵּל; so in וַיְמַלֵּד Hab. 3: 6, and the Hithpael וַיִּתְפָּלֶם Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּוָּצֵם, וַיִּוָּחֵם, וַיִּוָּסֵד or וַיִּוָּסֵד, וַתִּוָּצֵם but וַיִּכָּתֵב, וַיִּמָּלֵךְ, וַיִּוָּעֵץ, וַיִּוָּבֵר, etc. The first person singular is mostly exempted from shortening or change of accent, וְאֵבֵב, וְאֵשֵׁב, וְאֵקוּם or וְאָקִם, וְאֵקִם, though it sometimes suffers apocopation in ל״ה verbs וְאֹרְאֵ, וְאֹרֵ. The prolonged plural ending ן is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַתִּקְרַבְנָה Deut. 1: 22, וַתִּנַּשְׂאוֹן Deut. 4: 11, וַיֵּחַלְנוֹן Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before אֶ, its vowel being conformed to the compound Sh'va, which follows, e. g. וַאֲגַלֵּשׁ Judg. 6: 9, וַאֲמַלְּטֵהוּ 2 Sam. 1: 10, וַאֲכַסֶּהָ Ezek. 16: 10 but וֶאֱכַסֶּה ver. 8, וַאֲחַלְּטָה Job 30: 26, וַאֲחַשְּׁבָה Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וְ *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלֶכְתְּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמָצְאוּ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְחָלַפְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 לֵךְ (imper.) *go*, וְפָנִיתָ (pret.) *and turn*, וְנִסְתַּרְתָּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וָכֹלְתָּ, וְיָכֹלְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone*, יֵלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְדִבַּרְתָּ, וַהֲשָׁבֹתִי, יִתְהַלַּכְתִּי, though יְהַצַּרְתִּי Zeph. 1: 17, except in ל״א and ל״ה verbs, where the accent usually remains in its original position although the usage is not uniform, בָּנִיתִי Lev. 26: 9, וּבָאתִי 1 Kin. 18: 12, יְהַרְבֵּיתָ 1 Chron. 4: 10, יִשְׁתַּחֲוֶיתִי 1 Sam. 15: 30, יִכְרֵיתִי Isa. 8: 17 but וְאֶכְרֹת Lev. 24: 5, וּבָאתָ Gen. 6: 18, יְהַרְבֵּיתִי יְהַפְרֵיתִי Lev. 26: 9, וְהֶבְאתָ Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנַלְּחֵנוּ Ex. 8: 23, יְהַלְּכֵנוּ, יְלַחֲנוּ Gen. 24: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, יְהַבְרֵיאָה Ex. 26: 33, יְהַבְרִיאָה Lev. 15: 29. וְנָתָה Isa. 11: 2, וְקַלּוּ וְחַדּוּ Hab. 1: 8 but יְהַסֵּלְכוּ Ezek. 43: 24, יָקֵנּוּ Hab. 1: 8,

Verbs with Suffixes.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

Sing. 3 *fem.* The old ending תַ_, § 85. 1. *a* (1), takes the place of הָ_.

2 *masc.* תָ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending תִי, § 86. *b*, instead of תְ.

Plur. 2 *masc.* תּוּ from the old pronominal ending תֻם, § 71. *b*, takes the place of תֶם. The feminine of this person does not occur with suffixes.

Future.

Plur. 2 *and* 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטֹלוּ for תִּקְטֹלְנָה.

a. In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶם, כֶן, and the second masc. sing. ךָ, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ă* before the suffixes of the third pers. plural, and *ĕ* before the second fem. singular; when it stands before the third sing. suffixes הוּ, הָ, there is frequently an elision of ה, requiring Daghesh-forte conservative in the verbal ending ת to preserve the quantity of the previous short vowel, קָטְלַתּוּ for קָטְלָתְהוּ, קָטְלַתָּה for קָטְלָתָהּ, see § 57. 2. *b*.

(3) When the third masc. sing. suffix הוּ is preceded by (ָ), the ה may be elided and the vowels coalesce into וֹ, קָטְלוֹ for קָטָלָהוּ; when it is preceded by (ִ), Shurek may be hardened to its corresponding semi-vowel וּ, קָטַלְתִּוּ for קָטַלְתִּיהוּ § 62. 2.

(4) When the third fem. suffix הָ is preceded by (ָ), final Kamets is omitted to prevent the recurrence of the same sound, קָטָלָה for קָטָלָהּ.

(5) When הוּ, הָ of the third pers. singular are preceded by (ֶ), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (ֶ) being at the same time shortened to

(ָ); ה is then commonly elided and a euphonic Daghesh-forte inserted in the Nun, יִקְטְלַנּוּ for יִקְטְלָהוּ. The same shortening of the (ָ) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before הּ, כֶם, כֶן, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטְלַנְּךָ for יִקְטְלָךְ; or it may be Daghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, § 54. 3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטְלַנְּךָ may be for יִקְטְלַנְךָ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בִּבְתֵּיכֶם but בְּבָתֵּיכֶם, § 22. *a*. Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹל but לְהָקְטֹל, יִפֹּל but בִּנְפֹּל.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes: those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטְלָה, יִקְטְלוּ, יִקְטְלִי, יִקְטֹל, יִקְטְלוּ, יִקְטְלִי, יִקְטְלָה; but ִ of the Hiphil species is almost always preserved, הִקְטִילָנִי, יַקְטִילֵנִי.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטְלָה, קָטְלוּ but קָטָלָה, קָטָלוּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֶם, כֶן, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֶם and כֶן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הַשְׁרִבָהּ, הִגְבִּיהָהּ, אֶהֱבָהּ, אֶאֱסָרָהּ, אֶאֱחֹזָהּ, אֶאֱנָחֲזָהּ, אֶחֱזָקָהּ but אֶאֱחֹזָהּ, אֶחֱזָקָהּ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נֶפֶשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עֲשִׂיתִנִי *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צַמְתֶּם־לִי *ye fasted for me* Zech. 7: 5, תִּשָּׁכַח־לִי *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, דַּבְּרִי *my speaking*, שָׁלְחִי *my sending*, הָרְגִי *to kill me*, נַחֲמִי *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, רֹאִי *seeing me* Isa. 47: 10, שֹׂנְאַי *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject בְּשׁוּבִי *at my returning* Ezek. 47: 7, or a nominal suffix the object הַנִּיחֹה *to permit me* Num. 22: 13, בַּצְּבִי Deut. 25: 7, בְּצָבְי 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb קָטַל with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

Remarks on the Perfect Verbs with Suffixes.

PRETERITE.

§ 104. *a*. There are a few examples of (ֶ) as the union vowel of the preterite, יְסַלֵּנִי Isa. 8:11, שָׂאַלְתָּ 4:20, 1 Sam. 25:32, Ezek. 27:26, Dagheshforte euphonic is twice inserted in the suffix of the first pers. sing., וְסִלַּנִּי Ps. 118:18, דִּלַּנִּי Gen. 30:6.

b. The suffix of the second masc. sing. is occasionally ךָ in pause: פְּדֵךְ Isa. 55:5, so with the infinitive, הִשְׁבֵּרְךָ Deut. 28:24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אבאסאך, § 11. 1. *a*, where the K'ri has אֶמְאָסְךָ. With ל״א and ל״ה verbs this form of the suffix is of frequent occurrence, עָנֵךְ Isa. 30:19, Jer. 23:37, הִבְרֵאךְ Ezek. 28:15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָה, וַיְמַצְּאֶכָּה, וַיְצַרְכָה 1 Kin. 18:10. 44, Prov. 2:11, Ps. 145:10, Jer. 7:27, Ezek. 40:4.

c. The suffix of the second fem. sing. is commonly כִי, ךְ Isa. 54:6, פָּאֵךְ Isa. 60:9, except after the third fem. sing. of the verb, when it is ךְ, אֲהַבָתֵךְ Ruth 4:15, שִׁוְּבָתֵךְ Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִי corresponding to the pronoun אַתִּי, אֱזַכְּרֵכִי Ps. 137:6, הֲמִיעֲטֵכִי Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פְּרָעֹה Ex. 32:25, קְבֹה Num. 28:8, and in some copies אֲכָלֹה 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שְׁמָרָה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, חֲוֹסָלָה Ex. 9:18, הֲעֵצָבָה Jer. 44:19, and the future, וַתַּחְמָלָה Ex. 2:3.

f. The suffix of the third masc. plur. receives a paragogic וֹ once in prose, גְּרַשְׁתָּמוֹ Ex. 23:31, and repeatedly in poetry, הִבְלָאֻמוֹ, הוֹרִישֵׁמוֹ Ex. 15:9; once וּ is appended, וַיְכַסְיֻמוּ Ex. 15:5; הֶם is used but once as a verbal suffix, אַפְאִיהֶם Deut. 32:26.

g. The suffix of the third fem. plur. ן is seldom used, וְדַעְתֶּין Isa. 48:7, 34:16, Hab. 2:17, Zech. 11:5; more frequently the masculine ם is substituted for it, סְחָמוּם Gen. 26:15, 18, וַיְגָרְשׁוּם Ex. 2:17, וַתְּאכְלוּם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; הֵן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ן, בוֹאָנָה Ruth 1:19, לְדָתָנָה Job 39:2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אֲהֵבָהּ Deut. 7:13, לְבֵשָׁם Lev. 16:4, שְׂנֵאָהּ Deut. 24:3, יְרֵאוּהוּ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is וְכָלְתִּירוּ Ps. 13:5 from כָּלִיתִי,

the Kholem being shortened to Kamets Khatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, קִבַּצְתָּ, כֶּן, כֶּם Deut. 30: 3, וְקִבְּצָךְ ver. 4, but occasionally to Khirik, אֲאַבֵּדְכֶם (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אֲרַחֲקָה Isa. 25: 1, מְקַדִּשְׁכֶם Ex. 31: 13, פָּרַשְׁתֶּם Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected. יְבָרֶכְךָ Gen. 49: 25 אֲשַׁלְּחֶךָ 2 Sam. 11: 12. Khirik of the Hiphil species is retained before all suffixes with very few exceptions, יַעֲשֶׂלֻנִי 1 Sam. 17: 25, Ps. 65: 10; in יַגִּדְךָ Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, גְּמָלַתְהוּ Prov. 31: 12, Ezek. 15: 5, so in pause אֲחַזָתְהוּ: 1 Sam. 18: 28, אֲבָלָתְהוּ: Gen. 37: 20. כְּמַסְתְּהוּ: Isa. 59: 16, and sometimes contracted by the exclusion of ת, גְּמָלָתְהוּ 1 Sam. 1: 24, יְלָדְתְּהוּ Ruth 4: 15, גְּנָבְתְּהוּ Job 21: 18. The third fem. suffix is always contracted, אֲחָזָתְהָ Jer. 49: 24, חְלָלָתָּח Isa. 34: 17, כְּלָמָתָּה 1 Sam. 1: 6. The suffix of the third masc. plural is ם֫, not ם֯, with this person of the verb, the accent falling on the penult, גְּנָבָתָם Gen. 31: 32, בְּצָאָתָם Ex. 18: 8, נְצָרָתָם Ps. 119: 129, כְּרָאָתָם Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, וְלָחָמָה Jer. 22: 26, אֲכָלָתְהָ Ezek. 28: 18, though it is sometimes long, חְבָלָתְהָ Cant. 8: 5, as it regularly is in pause יְלָדָתְהוּ: *Ibid.*; so before נִי and נוּ of the first person, אֲבָלָתְנִי Ps. 69: 10, בְּצָאָתְנוּ: Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חֲקַרְתָּנִי Ps. 139: 1, חְתַתָּנִי Job 7: 14, בְּוַבְתָּנִי Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, כְּפַרְתָּהוּ: Ezek. 43: 20, or contracted, אֲסַפְתּוֹ 2 Kin. 5: 6, שְׁכַחְתּוֹ Hab. 1: 12, קְבַרְתּוֹ (accent thrown back by § 35. 1) Num. 23: 27, חֲקַרְתּוֹ Ps. 89: 44.

k. The second fem. sing. preterite assumes (ִי), commonly without Yodh, § 11. 1. *a*, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, יְלַדְתִּנִי Jer. 15: 10, נְשֵׂרְתָּהּ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (ֵי), הֵרַדְתֵּנִי Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, הֲשִׁבַעְתָּנִי: Josh. 2: 17, 20, Cant. 5: 9, יְלַדְתָּנִי Jer. 2: 27 K'ri, הֲבָאתּוֹ 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully וּ or defectively (ֻ), thus, in the third person, סָבְבוּנִי Ps. 18: 6, סָבְבֻנִי Hos. 12: 1; the second צְבִיתֻנִי Zech. 7: 5, הִכְעַסְתֻּנִי Num. 20: 5, 21: 5; and the first הִכְעַסְנוּ 1 Chron. 13: 3.

FUTURE.

§ 105. *a.* The union vowel *a* is sometimes attached to the future, thus תִּדְבָּקֵנִי Gen. 19: 19, יֶאֱהַבֵנִי Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; יַכְרִיתֵנוּ Isa. 63: 16; וְ (for וָ), וְרָדְפוּ Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 וַיֶּאֱהַבוּ, where the K'ri has וַיֶּאֱהָבוּהוּ; הַ (for הָ), וַיַּכְרֵהוּ Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; ם֯, יַלְבִּשֵׁם Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10; יְהוֹשָׁעָן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וּרוֹשִׁיבַנִי, while the K'thibh has the vowel letter ו representing the ordinary *e*, ורושיבני. The union vowel *ā* is also occasionally found with the imperative, נְאָלָהּ Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daghesh inserted occur chiefly in pause; thus נֵּנִי, וְרוֹמְמַנְנִי Jer. 50: 44; נַּנִי, הֲבֵרַכְתַּנִי Gen. 27: 19, Job 7: 14, 9: 34; נּוּ (1st plur.), וְכוֹנְנוּהוּ Job 31: 15; נָּהוּ, אֲסַבְּבֶנָּהוּ Isa. 43: 5, 44: 2, Ps. 30: 13; נּוּ (3 masc. sing.), תְּכַסְּכֻנּוּ Job 7: 18, 41: 2 K'ri, Hos. 12: 5; נָּהּ, תַּכְשִׁרֶנָּהּ Ps. 65: 10, (once with an infinitive רַחֲמָנָּהּ Gen. 30: 41), or without Daghesh, תְּשַׁלְּחֶנָּהּ Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesh occur in conjunction, נַשְׁפִּילֶנָּהּ נַשְׁפִּילֶנָּהּ Isa. 26: 5. There are a very few examples, found only in poetry of נ inserted between the verb and the suffix without further change, וְכִבַּדְתָּנְנִי Ps. 50: 23, אֲחַכֶּנְךָ Jer. 22: 24, נְעַבְּרֶנְהוּ Jer. 5: 22, וְרִחַמְתָּנְהוּ Ps. 72: 15, וְצִלָּנְהוּ Deut. 32: 10, אֲרוֹמְמֶנְהוּ Ex. 15: 2.

c. The plural ending וֹן is in a few instances found before suffixes, chiefly in pause, וְשַׁחֲתֻנְנִי, וְתִקְרָאֻנְנִי Prov. 1: 28, וְיִמְצָאֻנְנִי Ps. 63: 4, וְשִׁאוֹנְךָ Ps. 91: 12, יְשָׂרְתוּנְךָ Isa. 60: 7, 10, וְעַבְּרֻנְהוּ Jer. 5: 22, וְיִמְצָאוּנְהוּ Jer. 2: 24: twice it has the union vowel *a*, וְהַדְּבָאוּנָנִי Job 19: 2, וְלִבְּדֹנוֹ Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסְּרֵם Hos. 10: 10, יְהַפְּנוּ Num. 35: 20, אֶצְּרֶנָּה Isa. 27: 3, יְקַבְּנוּ Isa. 62: 2, יְרַחֲפֶנָּה Ezek. 35: 6, אֶכַּבְּדָה Jer. 31: 33; once the vowel remains, but is changed to Shurek, תְּשַׁכּוּרֵם Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יְלַבְּשֵׁנִי Job 29: 14, יְלַבָּשֵׁם Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, יְבַעֲלוֹךְ Isa. 62: 5, וְקָחָהוּ Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative שָׂטָנִי Gen. 23: 11, Ps. 6: 3, שְׂטָנֵנִי Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before ךָ, כֶם, כֶן, though the vowel letter ו is occasionally written in the K'thibh, אֲצַוּרְךָ Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* תִּרְאֲנִי Cant. 1: 6, 3 *fem. plur.* תַּחְשְׁבֵנִי Job 19: 15, תּוֹכְחֵךְ Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יְחַלְּלוּהָ, רַאֲשֵׁרוּהָ Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before ךָ, כֶם, כֶן, Hholem is shortened to Kamets Hhatuph, אָכְלְךָ Gen. 2: 17, עָמְדְךָ (Methegh by § 45. 2) Obad. ver. 11, אָכְלְכֶם Gen. 3: 5, אָקְרְכֶם Mal. 1: 7. Pattahh remains in the single example, חָנְנְכֶם Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, עָבְרְךָ Deut. 29: 11, שָׁמְעֲךָ 2 Kin. 22: 19, עָבְרְכֶם Deut. 27: 4, rarely Kibbuts, קָצְרְכֶם Lev. 19: 9, 23: 22, sometimes Hhirik, שִׁכְבְּךָ Gen. 19: 33. 35 but שָׁכְבוֹ Ruth 3: 4, שָׁתְנוֹ Zech. 3: 1, נָפְלוֹ 2 Sam. 1: 10, פָּתְחוֹ Neh. 8: 5, and occasionally Pattahh, רָחֲצָךְ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ת is substituted for ה, שָׁמְעָתִי Isa. 30: 19, הִכְּעָתִי Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הִזָּכְרָם Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the H.phil Infinitive becomes Pattahh before Resh in הַזְכִּרָם Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, זָכְרִי, שָׁמְרִי Jer. 15: 15, but occasionally it takes Hhirik, נִצְּרָה (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הַזְכִּירֵנִי Isa. 43: 26.

Imperfect Verbs.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

Pe Guttural Verbs.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesh-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יַעֲבֹד for יִעְבֹּד; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where ִי is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יֶחֱזַק, נֶעֱבַד, הֶעֱבִיד. Seghol accompanying א of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲבִדִי, עִבְדוּ.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יַדַּע, apocopated future of יָדַעַּ, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, יַעַמֹד, עֲמָדְתֶּם. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, יֶחֱזַק, הֶעֱמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הָעֳמַד. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ֱ) becomes (ֶ) in the second feminine singular and the second and third masculine plural of the Kal future; (ֲ) becomes (ַ) in the third feminine singular and the third plural of the Niphal preterite; and (ֳ) becomes (ָ) in the corresponding persons of the preterite and future Hophal, הָעְמְדָה, נֶעֶמְדָה, תָּעֳמַדְנָה.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus יַעַמְדוּ *yaam'dhū*, not יָעַמְדוּ *yaamdū*, § 22. *a.* In like manner the Kal imperative has עִמְדִי, עִמְדוּ not עִמְדִי, עִמְדוּ, showing that even in the perfect verb קִטְלִי, קִטְלוּ were pronounced *kit'li*, *kit'lū*, not *kitlī*, *kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הֵעָמֵד for הֵעָמֵד.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָבַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by חָזַק *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פ״א) mode.

Future of Pe Aleph Verbs.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
Sing.	יֹאכַל	תֹּאכַל	תֹּאכַל	תֹּאכְלִי	אֹכַל
Plur.	יֹאכְלוּ	תֹּאכַלְנָה	תֹּאכְלוּ	תֹּאכַלְנָה	נֹאכַל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake;* a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

Remarks on Pe Guttural Verbs.

§ 111. 1. The preformative of the Kal future *a* has (ַ) in one instance, יִחְלֹם Ezek. 23: 5. That of the Kal future *ō* has (ָ) in יֶחֱזַק Prov. 10: 3, יֶחֱשֹׁךְ Ps. 29: 9. Three verbs with future *ō*, הָלַךְ, חָלַם, חָרַשׁ have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יֶחֱרַשׁ Job 12: 14, יֶחֱלַשׁ 2 Kin. 3: 25 but יֶחֱרְשׁוּ Ex. 19: 21, 24; so with suffixes, יֶחֱלְמֵנִי Ps. 141: 5, יֶחֱרְשָׁה Isa. 22: 19, נֶחֱנְדָּחוּ Isa. 53: 2. חָפַר has יַחְפְּרוּ but יֶחֱפָרוּ.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֶאֱסֹף, יֶאֱסַר, תֶּאֱגֹר, תֶּאֱהַב as well as יַאֲחִיז, יֶאֱלַם, תֶּאֱבַל, תֶּאֱלַם; in a few with future *a*, § 110. 3, it takes Hholem, the (ָ) of the second syllable usually becoming (ָ) in pause, and in a few

instances without a pause accent, יֹאמַר, יֹאבַד, יֹאבֵד, יֹאחֵז, but יֹאמֶר; in two verbs it becomes (ֶ) after Vav conversive, וַיֹּאחֶז, וַיֹּאמֶר, but with a pause accent וַיֹּאכַל, וַיֹּאמֶר or in the first verses of several chapters of Job: וַיַּעַן. Hholem in these verbs is probably modified from *ā*, so that יֹאכַל is for יָאכַל from יָאַכַל, § 201. *e*.

b. As א is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (ָ), which is then lengthened to (ָ), תֹּאמָה Mic. 4: 8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, אֹחַר Gen. 32: 5 for אֶאֱחַר, אֹהַב Prov. 8: 17 for אֶאֱהַב, אֹכַל Gen. 24: 33 for אֶאֱכַל, and occasionally in other persons, חָזָלּוּ Jer. 2: 36 for תֶּאֱזַלִּי; so יְחָא Deut. 33: 21, הֹבָא Prov. 1: 10, הֹסַס Ps. 104: 29, הָמְהוּ 2 Sam. 19: 14, וַהֹחֶז 2 Sam. 20: 9, וַהֹפַּחוּ 1 Sam. 28: 24; in a few instances the vowel letter וּ is substituted for it, יְוֹכְלוּ Ezek. 42: 5 for יֶאֱכְלוּ, אוֹמַר Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of א occurs in וָאָצֵל Num. 11: 25 Hi. fut. for וַיַּאֲצֵל, הָכִיל Ezek. 21: 33 Hi. inf. for הַאֲכִיל, אָזַן Job 32: 11 Hi. fut. for יַאֲזִין, מֵזִין Prov. 17: 4 Hi. part. for מַאֲזִין, § 53. 2. *a*, מַכְפִּנוּ Job 35: 11 Pi. part. for מְאַכְּפֵנוּ, § 53. 3, הַזַּרְנִי 2 Sam. 22: 40 Pi. fut. for תְּאַזְּרֵנִי, וַיֹּרֶב 1 Sam. 15: 5 Hi. fut. for וַיַּאֲרֵב, הָתִּיו Isa. 21: 14 Hi. pret. for הֵאֲתָיוּ, חָלַל Isa. 13: 20 Pi. fut. for יְאַחֵל, and after prefixes לָאמֹר for לֵאֲמֹר, the Kal infinitive of אָמַר with the preposition ל, וָאַבְּדָךְ Ezek. 28: 16 Pi. fut. with Vav conversive for וְאַאֲבֶדְךָ, וַאֲשֻׁבֵר Zech. 11: 5 Hi. fut. with Vav conjunctive for וַיַּשְׁבֵּר, הַסִּירִים Eccles. 4: 14 Kal pass. part. with the article for הָאֲסוּרִים.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, נָאחֹז Num. 32: 30 for נֶאֱחַז, and five times in the Hiphil future, אוֹבִידָה Jer. 46: 8 for אַאֲבִידָה, אוֹכִיל Hos. 11: 4 for אַאֲכִיל, אוֹצָלָה Neh. 13: 13 for אַאֲצִילָה, וַיֹּאֶל 1 Sam. 14: 24 abbreviated from וַיֹּאֲלָה for וַיַּאֲלָה, וַיּוֹתַר 2 Sam. 20: 5 K'ri for וַיְאַחֵר.

e. א draws the vowel to itself from the preformative in תֹּאחֲבוּ Prov. 1: 22 Kal fut. for תֶּאֱהֲבוּ in pause תֹּאהֲבוּ Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain תֹּאכְלֵהוּ Job 20: 26, regarding it as a Kal future for תְּאֻכְלֵהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, § 93. *a*, as מָאֳסָם Nah. 2: 4, יָחְבְּרָךְ Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as עָזְבָה, עָזְבָךְ, עָמְדִי, being rarely changed to Pattahh, as in חַבְלֵהוּ Prov. 20: 16, or Seghol, as אֶסְפָה־ Num. 11: 16, עֶרְבָה Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, תִּשְׁפְּרִי Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עָבְוָה Zeph. 3: 14 but עֲבֹת Is. 6s: 5, חָרְבוֹת Jer. 2: 12 but חָרְבֹת Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חָרְבֹ֑ Isa. 44: 27. Ewald explains תַּעְבְּדֻם Ex. 20: 5, 23: 24, Deut. 5: 9, and נָעְבְּדֵם Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ת has (ָ), דִּבְקָה Ezek. 16: 5, חִמְצָתוֹ Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נַעֲשָׂה, נַעֲשׂ, נַעֲשָׂה but נַעֲשָׂתָה, נַעֲרָץ Ps. 89: 8, הַחֲרִתָם Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ֶ). In תֵּרֵדְתֶּם 2 plur. pret., חֲלוֹת inf., חֲיֵה imper. of חָיָה, the initial ח has (ֲ) under the influence of the following י; א receives (ֲ) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבַדְתֶּם, אֲבוּדִים, but commonly (ֱ) in the imperative and infinitive, § 60. 3. *b*, אֱכֹל imper., אֱכֹל and אֱכֹל inf., אֱחֹז and אֱחֹז inf., אֱבֹן imper., אֱבֹר inf. and imper. (but הַאְבֹד Job 34: 18 with ה interrogative), אֱנֹס, אֱסֹר with ה paragogic (אֱסָרָה), and in a very few instances the long vowel (ֵ), § 60. 3. *c*, אֵפוּ Ex. 16: 23 for אֲפוּ, אֵתָיו Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ַ), (ֶ) or (ָ). In a very few instances this correspondence is neglected; thus, in תֵּהֹלֵךְ 3 fem. fut. of הָלַךְ *to go* (comp. יִצְחָק from צָחַק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הַעְלָה (once, viz., Hab. 1: 15 for הֵעֱלָה) and הַעְכָּה Hiphil and Hophal preterites of עָלָה *to go up*, and הֶעְבַּרְתָּ (once, viz., Josh 7: 7 for הֶעֱבַרְתָּ) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms יֶהֱלִיל, יֶהֱמָה, נֶהֱמָה, יֶהֱרְחָם from הָמָה *to be*, and like forms from חָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ֶ) or (ָ) are proper to the form these are frequently changed to (ַ) or (ֶ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יַאסֹף 2 Kin. 5: 3, יַאסְפוּ Ex. 4: 29, יַאסְפֻנִי Ps. 27: 10, תַּאסְפִי Josh. 2: 18; יַארְגִּי Isa. 59: 5, תַּארְגֹּל Judg. 16: 13; the Niphal, נֶעֱלָם 1 Kin. 10: 3, נֶעֱלָמָה Nah. 3: 11, נֶעֱלָמִים Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, וְהַאֲבַדְתָּ Job 14: 19, וְהַאֲבַדְתָּ Deut. 7: 24, וְהַאֲבַדְתָּם Deut. 9: 3 (comp. הַאֲכִלְתָּם Ps. 80: 6), וְהַאֲבַדְתֶּ֫ Lev. 23: 30; וְהַאֲבַדְתִּי Isa. 49: 26; הֶחֱזַקְתִּי Neh. 5: 16, וְהַחֲזַקְתִּי Ezek. 30: 25; הֶעֱבַדְתִּיךָ Isa. 43: 23, וְהַעֲבַדְתִּיךָ Jer. 17: 4; הֶאֱזִין Deut. 1: 45, וְהַאֲזַנְתָּ Ex. 15: 26, וְהַחֲתַתִּי Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, וְהֶחֱזַקְתִּי 1 Sam. 17: 35, וְהֶחֱלַשְׁתִּי Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (ֶ ֱ) to (ַ ֲ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהַאֲזִין Ps. 77: 2, but is not usual, e. g. וְהֶעֱמִידוֹ . . . וְהֶעֱרִיךְ Lev. 27: 8. There is one instance of (ֶ ֱ) instead of (ַ ֲ) in the Hiphil infinitive, הֶחֱזִיקָ֫ Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, רַעֲמָדוּ, רַעֲמָדוּ; עֲמָדוּ, עֲמָדוּ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָדַם Hi. *to be red.*
אָדַר Ni. Hi. *to be illustrious.*
אָטַם Hi. *to close.*
*אָטַר K. *to shut.*
אָלַף K. *to learn.*
אָפַד K. *to gird on.*
אָשַׁם K. Ni. (not Hi.) *to be guilty.*
בָּהַל K. Hi. *to be vain.*
הָגָה K. Hi. *to meditate.*
הָדַף K. *to thrust.*
הָדַר K. Ni. *to honour.*
הָיָה K. Ni. *to be.*
*חָבַל K. *to injure, wound.*
חָבָא Ni. Hi. Ho. *to hide.*
חָבַט K. *to beat off.*
חָבַר Hi. *to join together.*
חָגַר K. *to gird.*
חָדַל K. (not Ho.) *to cease.*
חָטַב K. *to cut.*
חָיָה K. (not Hi.) *to live.*
חָכַם K. Hi. *to be wise.*
*חָלַט K. meaning doubtful.
חָמַד K. Ni. *to desire.*
חָמַל K. *to spare.*
חָמַס K. Ni. *to do violence to.*
חָמֵץ K. *to be leavened.*
חָמַר K. *to ferment.*
חָנַךְ K. *to dedicate.*
חָסַל K. *to devour.*
חָסַם K. *to muzzle.*
חָסַר K. Hi. *to lack.*
חָפָה Ni. *to cover.*
חָפַז K. Ni. *to be panic-struck.*
חָפֵץ K. *to delight.*
חָפַר K. *to dig.*

* ἅπαξ λεγόμενον.

חָפַר K. Hi. *to blush.*
חָפַשׂ K. Ni. *to search.*
חָצַב K. (not Hi.) *to hew.*
†חָקַר K. Ni. *to investigate.*
*חָרַג K. *to tremble.*
חָרָה K. *to take up.*
חָרַץ Ni. *to be destined.*
חָתַל Ho. *to be swaddled.*
חָתַם K. Ni. Hi. *to seal.*
חָתַת K. *to seize.*
חָתַר K. *to break through.*
עָגַב K. *to love, dote.*
עָדָה K. *to put on as an ornament.*
עָהַת Hi. *to gather much.*
עָוַר Ni. *to be wanting.*
עָכַר K. Ni. *to trouble.*
עָלַל Hi. *to be presumptuous.*
עָקַשׁ K. Ni. *to pervert.*
עָשַׂר K. Hi. *to tithe.*
*עָתַם Ni. *to be burnt up.*
עָתַק K. Hi. *to be removed.*
עָתַר K. Ni. Hi. *to entreat.*

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר *to bind.*
חָפַךְ *to turn.*
חָבַל *to take in pledge.*
חָבַשׁ *to bind.*
חָזַק *to be strong.*
חָלָה *to be sick.*
חָלַק *to divide.*
חָסָה *to trust.*
חָשַׂךְ *to withhold.*
חָשַׂף *to uncover.*
חָשַׁב *to think.*
חָשַׁךְ *to be dark.*
עָבַר *to pass over.*
עָזַר *to help.*
עָטָה *to wear.*
עָטַר *to encircle.*
עָלַם *to conceal.*
עָצַר *to shut up, restrain.*
עָקַב *to supplant.*
עָשַׁן *to smoke.*
עָשַׁר *to be rich.*

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19: 2, Pr. 15: 9, *to love.*
אָזַר Ps. 65: 7, *to gird.*
אָסַף Ps. 47: 10, *to gather.*
חָלַךְ Ps. 109: 23, *to go.*
חָרַג 2 Kin. 10: 9, *to slay.*
חָלַם Job 39: 4, Jer. 29: 8, *to dream.*
חָלַף Job 20: 24, *to change, pierce.*
חָרַד Ezek. 26: 18, *to tremble.*
חָשָׁה Hi. part. *to be silent.*
חָתַת Jer. 49: 37, *to be dismayed.*
עָבַד Eccl. 5: 8, *to serve.*
עָלַז Jer. 15: 17, Ps. 149: 5, and
עָלַץ Ps. 5: 12, *to exult.*
עָרַךְ Isa. 44: 7, *to set in order.*

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, יֵחָסֶן, יֵאָצֵר, Isa. 23: 18, יֵחָבֵט (the retrocession of the accent by § 35. 1) Isa. 28: 27, יֵחָלֵק Job 38: 24, נֵחָלִין Num.

* ἅπαξ λεγόμενον. † Except Ps. 44: 22.

32: 17, וַיַּחֲנָק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, תִּרְעָשֶׂה Ex. 25: 31. The only exception is בְּהָרֵג (two accents explained by § 42. *a*) Ezek. 26: 15 for בְּהַהֲרֵג; Baer's edition has בְּחָרֵג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶעְנֶה Job 19: 7, חֶעְשׂוֹתָו Ezek. 43: 18, וַיֶּחֱלֶם 1 Chron. 24: 3, בֶּעְשֹׂה Lam. 2: 11. In Job 34: 31 הֶאְמַר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לַחֲלִיק Jer. 37: 12 for לְהַחֲלִיק, לַחֲטִירָא Eccles. 5: 5, לַעֲבִיר 2 Sam. 19: 19, לַעֲשֹׂר Deut. 26: 12, בַּעֲשֹׂר Neh. 10: 39, לעזיר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בֶּעָשֹׂה Lam. 2: 11 for בְּהֵעָשֹׂה, בְּהָרֵג בְּהֵרֵג Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וּמִדְרָם Jon. 1: 5, וַיִּרְגְּנוּ Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, יִרְדֹּת Deut. 19: 6, יִרְגַּז 2 Sam. 7: 10, תִּרְבַּבְתָּ Ps. 66: 12, except in certain forms of the verb רָאָה *to see*, viz., וַיַּרְא Kal future with Vav conversive, shortened from וַיִּרְאֶה, תִּרְאֶה which alternates with תָּרְאֶה as Hiphil preterite, and once with Vav conversive preterite, וְתַרְאִיתִי Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, הַרְגִּיז הַרְגִּיזַ Jer. 50: 34. In the Hophal species the participles מֹרָדֶת Isa. 14: 6, מֹרָבֶכֶת Lev. 6: 14 take Kibbuts in the first syllable, but רָאָה, רָעָל have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal יִרְדֹּת Gen. 44: 4, יִרְדְּפוּנִי Ps. 129: 86, except in one instance, יִרְדֹּף Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. *a*.

§ 115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אֻמְלַל; חָמַר reduplicates its last syllable, חֻמְרְמְרוּ Lam. 2: 11, § 92. *a*.

תָּמַל is a secondary root, based upon the Hiphil of תָּלַל. See ע״ע verbs.

For the peculiar forms of אָסַף and חָלַךְ see the פ״י verbs, יָסַף and יָלַךְ.

Ayin Guttural Verbs.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural יִגְּאַל for יִגְאַל; תִּתְגַּאֲלְנָה for תִּתְגַּאַלְנָה.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גַּאֲלִי for גַּאַלִי.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem, § 60. 4, גֵּאַל, בָּחֹד.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאַל, (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. *d*, it is printed with Tsere in this and the following paradigms.

Remarks on Ayin Guttural Verbs.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַךְ *to be long*, בָּרַךְ *to kneel*, חָרַב *to be dried* or *desolate*, חָרַד *to tremble*, חָרַף *to reproach*, *to*

winter, חָרַץ *to sharpen*, עָרַב (עֵרֵב) *to be sweet*, קָרַב *to come near*, קָרַם *to cover;* טָרַף *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *ō*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem, זָעַם *to curse*, שָׁעַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יֶאֱחַז or יֹאחֵז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kametz before suffixes, where Hholem would be rejected, אֶהֱבָה Prov. 4: 6, וְיָשָׁחֻם 2 Kin. 10: 14, אֶשְׁחָקֵם 2 Sam. 22: 43, שָׁאֲלִינִי Isa. 45: 11, יֶאֱהַבֵנִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ה or another guttural, תִּבָּהַלְנָה Ezek. 7: 27, תִּשָּׂרַפְנָה Prov. 6: 27, תֵּהָרַגְנָה Ezek. 16: 6, תְּנַאֲפָנָה: Hos. 4: 13, but Tsere occasionally in pause, תְּמַהֲרְנָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָהֵב Gen. 27: 9, אֲהֵבְךָ Deut. 15: 16; infinitive דְּעֵךְ 1 Sam. 7: 8, סְחֹב Jer. 15: 3, with Makkeph, כְּרֹת־ 1 Kin. 5: 20; Niphal infinitive, הֵחָלֵם Ex. 17: 10, with suffixes, הֵחָשֵׂךְ 2 Chron. 16: 7, 8, with prefixed ב, בְּנָחֵם Judg. 11: 25, נֶעְשָׂאֹל 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אֶהָדֵשׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אֶגְאַלְתִּיךָ Isa. 63: 3); future וַיָּמָאֵס Job 7: 5, וַיִּקְחֵל Ex. 32: 1, וַיִּגְעַשׁ Judg. 6: 34, וַתִּבְהַר Ex. 9: 15, וַתִּבְהַלְנָה Num. 22: 25, or with the accent on the penult, וַיִּלָּחֶם Ex. 17: 8, וַתִּפְעַם Gen. 41: 8; imperative, חֲלָחֵם 1 Sam. 18: 17, or with the accent thrown back, הָפְרֵד Gen. 13: 9; Hiphil infinitive, הַבְאִישׁ 1 Sam. 27: 12, הַרְחִיק Gen. 21: 16, הַקְהֵם Deut. 7: 2, apocopated future, יַרְעֵם 1 Sam. 2: 10, הַשְׁחֵת Deut. 9: 26, יַבְרַח Ps. 12: 4, with Vav conversive, וַיַּרְעֵם 1 Kin. 22: 54, וְאַכְחִד Zech. 11: 8; imperative, הַקְהֵל Ex. 28: 1, with Makkeph, הַרְחֵב־ Ps. 81: 11, הַזְקֵק 2 Sam. 20: 4, הַקְהֵל־ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הַרְחַק Job 13: 21, הַמְעַד: Ps. 69: 24, though not always, הַקְהֵל Lev. 8: 3. Hophal infinitive, הָחְרֵב 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, לְחֶשׁ Lev. 5: 22, יְחַשׁ Hos. 9: 2, לְצַחֵק Gen. 39: 14, לְשַׁחֵק־ Ps. 104: 26, יְחָרֵף 74: 10, וַיְשָׁרֵת Gen. 39: 4, וַתִּפְעֵם Dan. 2: 1, הִתְעָרֵב 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, פָּרְשֵׂם Isa. 1: 15, מְבַשְּׂרָה: (fem. form for מְבַשֵּׂר, § 61. 5) 1 Sam. 16: 15 but לְרַחֲמֵכֶם Isa. 30: 18, שַׁחֲתֵכֶם Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָהַט Mal. 3: 19, רָחַם Ps. 103: 13, רָחַק Isa. 6: 12, אָרַשׁ Deut. 20: 7, בָּרַךְ Gen. 24: 1 (בֵּרַךְ rarely occurs except in pause), פָּרַשׁ Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future יִתְעָרַב Prov. 14: 10, יִתְגָּאַל, יִתְחָגָּאַל: Dan. 1: 8.

2. שָׁאַל, which has Kametz in pause, שָׁאֵל, שָׁאֵלוּ, but most commonly Tsere before suffixes, שְׁאֵלָה, שְׁאֵלוּנִי, exhibits the peculiar forms, שְׁאֵלֵם

1 Sam. 12: 13 שְׁאִלְתִּיו 1 Sam. 1: 20, שְׁאִלְתִּיהוּ Judg. 13: 6, הִשְׁאִלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהֳבָה Hos. 9: 10. נָאֳלָה Ruth 3: 13, נָאְסָם Am. 2: 4, נָאְכְּכֶם (by § 61. 1) Isa. 30: 12, קָרְבָּם Deut. 20: 2 (the alternate form being קָרְדָּכֶם Josh. 22: 16), רָחְצָה Ex. 30: 18, רָהֳטָה Ezek. 8: 6, and sometimes is changed to Pattahh, זָעֲקָה Isa. 57: 13. כַּעֲטָם Ezek. 20: 27, שָׁחֲטָה Hos. 5: 2. אָהֲבָה Deut. 10: 15, רָאֲבָה Jer. 31: 12, or with simple Sh'va under the guttural, צָעֳקָה Ps. 68: 8, זָעְקוּ 2 Chron. 26: 19. In זָעֲקָה Num. 23: 7. Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שָׁאֳלָה Isa. 7: 11, comp. שָׁלָחָה, שָׁלָחָה Dan. 9: 19, רָצָאָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרְחוּ Josh. 9: 6, and once before ח, עָזְחוּ Job 6: 22; when the first radical is א it becomes Seghol, אָהֲבוּ Ps. 31: 24, אָחֲזוּ Cant. 2: 15; in other cases it is changed to Pattahh, זָעֲקוּ Isa. 14: 31, זָעֲקָה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֳ), after Seghol (ֱ), in other cases (ְ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אֶחְזוֹ Ruth 3: 15, תִּשְׁחֲתִי Ezek. 16: 33, יִתְאַרְחוּ *y'thā°rēhū* Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in יִצְחָק Gen. 21: 6; in נֶאֱשָׁאֲרוּ Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נִשְׁאַר and אֶשְׁאַר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. תְּבֹרְכוּ Num. 6: 23, בֵּרְכוֹ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingly before ע, but rarely before ח or ה. The previous vowel remains short in בָּעַת *to terrify*, כָּעַס *to provoke*, בָּעַט *to be few*, נָעַר *to shake*, and צָעַק *to cry*. It is sometimes lengthened, though not always, in בָּאַר *to make plain*, נָאַף *to commit adultery*, נָאַץ *to despise*, נָאַר *to reject*, שָׁאַל *to ask*; בָּעַר *to consume*, שָׁטַף *to sweep away by a tempest*, תָּעַב *to abhor*; בָּהַל *to affright*, בָּהָה *to be dim*, נָהַל *to lead*. It is also lengthened in בֵּהָה *to be dull*, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are בָּחַן Pi. inf. Judg. 5: 8, בּוּחַן Pu. pret. Ezek. 21: 18, הוּחַז Pu. pret. Ps. 36: 13, הִתְרַחֲצִתִּי Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in בָּלַח Ezek. 16: 4, רָאֵי Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כִּחֲדוּ Job 15: 18, עִחֲתוּ Jer. 12: 10,

though it is in two instances changed to Seghol, אֶחֱלוּ Judg. 5: 28, רְחֲצָנִי Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, הִנָּחֲתִי Ezek. 5: 13, יִתְנָחֵם Num. 23: 19, הִטָּהֲרוּ Num. 8: 7.

§ 122. 1. רִעֲנֵן and שִׁאֲנֵן are Piel forms with the third radical reduplicated in place of the second; סִחֲרַחַר doubles the second syllable; and אֶחֱבוּ חֻבוּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁלַשׁ and סָעַר have two forms of the Piel, שִׁלֵּשׁ and שִׁרֵּשׁ, סֵעַר and כִּלֵּה, § 92. *b*.; and גָּעַשׁ two forms of the Hithpael, וְהִתְגָּעֲשׁוּ, וְהִתְגַּעֲשׁוּ Jer. 46: 7. 8; בִּיזָּאֲיִן Isa. 52: 5, follows the analogy of the latter; רָנֵּאן Eccl. 12: 5, is sometimes derived from נָאַץ *to despise*, as if it were for רִנְּאוּץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נוּץ or rather נָצִיץ *to flourish* or *blossom*, the א being inserted as a vowel letter, § 11. 1. *a*, נִגְאֲלוּ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הֲרֵיעוּשׁ Ezra 10: 16 is an anomalous infinitive from רָעַשׁ, which some regard as Kal, others as Piel.

Lamedh Guttural Verbs.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יְשַׁלַּח or יְשַׁלֵּחַ.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh furtive, הַשְׁלִיחַ, שְׁלֹחַ.

4. The guttural retains the simple Sh'va of the perfect verb before all afformatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שָׁלַחְתָּ, שָׁלַחְתְּ.

5. When, however, a personal afformative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שָׁלַחַתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שָׁלַחַתְּ *shālahhat* instead of *shāla^{a}hht.* But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שָׁלַח *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ת of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ל, § 91. *b*, is given in the paradigm, לְהִשָּׁלֵחַ being in actual use.

Remarks on Lamedh Guttural Verbs.

§ 125. 1. The Kal future and imperative have Pattahh except עֲבֹר Gen. 43: 16; in one instance the K'thibh inserts ו, אסלוח Jer. 5: 7, where the

K'ri is אֲסַלַּח־. The vowel *a* is retained before suffixes, remaining short in בְּצַלְאֵנִם Am. 9: 1, but usually lengthened to Kamets, רִבַּקְעִיהָ 2 Chron. 21: 17, שְׁטָעֵנִי Gen. 23: 11. It is also retained in pause before paragogic ה֫, אֲצַוֶּקָה Ps. 77: 2, סְלָחָה, שְׁטָעָה Dan. 9: 19; elsewhere it is rejected אֲשַׁלְּחָה 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, שִׁמְעָה־ Job 32: 10, שִׁלְחָה Gen. 43: 8. Hhirik appears in מִכְלָה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה֫, and suffixes, שָׁמְרָה־ 1 Chron. 29: 18, קָשְׁטֵם Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, לִבְלֹעַ Jon. 2: 1, לִגְזֹעַ Num. 17: 28, גְּעָר־ Isa. 54: 9, rarely *a*, שְׁלַח Isa. 58: 9, גְּזַע Num. 20: 3, בְּשָׁחֲךָ 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, גְּבָהָה Zeph. 3: 11; so sometimes before suffixes, זְבֹחוֹ 2 Sam. 15: 12, שָׁמְעִי Neh. 1: 4, שָׁמְרֵכֶם Josh. 6: 5, but more commonly Hhirik, בִּקְעָם Am. 1: 13, פִּגְעוֹ Num. 35: 19, פִּתְחוֹ Neh. 8: 5, rarely Pattahh, רַקְדָה Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *ē* in the preterite take Pattahh, § 82. 1. *a;* and in addition the following, viz.: אָמַר *to shut*, אָמַר *to say*, חָמַר *to honour*, חָמַר *to grow pale*, נָתַר *to shake*, עָשַׁר *to be rich*, עָתַר *to entreat*, פָּגַר *to slip away*, קָצַר *to press*, שָׁכַר *to drink* or *be drunken*. The following have Pattahh or Hholem, גָּזַר *to decree*, נָדַר *to vow*, קָצַר fut. *o*, *to reap*, fut. *a*, *to be short*.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., הִשָּׁמֵעַ Esth. 2: 8, הִפָּתֵחַ Isa. 51: 14, future, יִשָּׁמַע Ps. 9: 19, יִתָּקֵעַ: Job 17: 3, imperative, even in pause, הֵאָנַח. Piel: preterite, גִּלַּח Lev. 14: 8, גִּזַּע 2 Chron. 34: 4, infin. constr., בַּלַּע Hab. 1: 13, בַּלַּע Lam. 2: 8, future, רִפַּח Job 16: 13, תְּכַסֵּעַ: 2 Kin. 8: 12, תְּגַדֵּעוּן Deut. 7: 5, imperative, שַׁלַּח Ex. 4: 23. Hiphil: apocopated future, יִבְטַח 2 Kin. 18: 30, fut. with Vav consecutive, וַיַּכְנַע Judg. 4: 23, fem. plur., תַּבַּעְנָה Ps. 119: 171, imperative, הוֹשַׁע Ps. 86: 2, and even in pause, הַצְלַח 1 Kin. 22: 12. Hithpael: תְּחַנַּפְל Prov. 17: 14, יִתְנַפַּח Dan. 11: 40, הִשְׁתַּבַּח Ps. 106: 47; this species sometimes has Kamets in its pausal forms, הִתְבַּקְּעוּ Josh. 9: 13, תִּתְבַּלָּעֵם: Ps. 107: 27. On the other hand, the absolute infinitives: Piel, שַׁגֵּחַ Deut. 22: 7, Hiphil, הַגְבֵּהַ Isa. 7: 11, Hophal, הָמְלַח Ezek. 16: 4. Participles: Kal, בֹּטֵחַ Deut. 28: 52, but occasionally in the construct state with Pattahh, נֹצֵעַ Ps. 94: 9, רֹגַע Isa. 51: 15, רֹכַל Isa. 42: 5, שֹׁמֵעַ Lev. 11: 7, Piel, מְזַבֵּחַ 1 Kin. 3: 3, Hithpael, מָשְׁתַּגַּע 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. שַׁלְּחֲךָ Deut. 15: 18, fut. אֲשַׁלְּחֲךָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹלַח Job 6: 26, and one before a grave suffix הַזְבַּרְכֶם Ezek. 21: 29, comp. fut. רַשְׁעֲכֶם Isa. 35: 4; הַפְצֵר 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. *a*) is commonly retained elsewhere, שִׁבֶּר Ps. 76: 4, שִׁבַּר Ex. 9: 25, תִּתְחַתֵּר Prov. 25: 6, תִּתְאַוֵּר Ps. 93: 1, וַיְאַמֵּר Gen. 22: 14, וַיְאַמַּר Gen. 10: 19, תֶּעָקֵר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, דִּבֶּר (in pause, דִּבַּר) and כִּפֶּר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמַעַתְּ Ruth 2: 8, טָמֵאתְּ Ezek. 16: 28, הֹגַּדְתְּ Esth. 4: 14, הִכְלַמְתְּ Ezek. 16: 4, scarcely ever simple Sh'va, לָמַדְתְּ 1 Kin. 14: 3. שָׁמַחְתְּ Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָמַדְתָּ Gen. 30: 15, and נָבַחְתָּ Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שְׁמַעְנָה Gen. 4: 23 for שִׁמַּעְנָה.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מָלְאָכָה Num. 24: 11, וְיִשְׂכָּרֶךָּ Prov. 25: 17, but also in the first plural of the preterite, שָׁכְחָנוּךָ Ps. 44: 18 (שָׁכַחְנוּ ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אֲמַרְתִּי Judg. 4: 20, אֲמָרְכֶם Mal. 1: 7, עֲבָרְכֶם Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אֶפְעָלָה Isa. 27: 4, לְהָחָה Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending ית, הַשְׁמָעִית Ezek. 24: 26; וַתַּגְבִּיהֵנָה Ezek. 16: 50 for וַיַּגְבִּיהוּנָה perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נשקה Am. 8: 8 K'thibh for נִשְׁקָעָה the guttural ע is elided, § 53. 3.

Pe Nun (פ״נ) Verbs.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִנְגַּשׁ becomes יִגַּשׁ, written יִגַּשׁ, so נִגַּשׁ for נִנְגַּשׁ, הִגִּישׁ for הִנְגִּישׁ. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הֻגַּשׁ for הָנְגַּשׁ.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, גַּשׁ for נְגַשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, גֶּשֶׁת for גִּשְׁתְּ (by § 63. 2. *a*), the primary form being נָגֹשׁ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. *ἐγγράφω, ἐμβάλλω, συστρέφω.*

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָגַשׁ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָגַשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נִתֶּן־ Judg. 16: 5.

Remarks on Pe Nun Verbs.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָהַל Num. 34: 18, נָהַג 2 Kin. 4: 24, הֲנַהֲגֵנִי Gen. 24: 48, אַנְוֵהוּ Ex. 15: 2. It is, however, always assimilated in נִחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַת *to descend*, e. g. יֵחַת Jer. 21: 13, תֵּחַת Prov. 17: 10, נָחֲתוּ Ps. 38: 3 but תְּנַחַת ibid., הַנְחֵת Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: תְּנַגַּשׁוּ Isa. 58: 3, תְּנַהֵם Ps. 68: 3, יְנַטֵּר Jer. 3: 5, יְנַצְּרוּ Deut. 33: 9 (and occasionally elsewhere), יְנַקְּבוּ Job 40: 24, יְנַקְּפוּ Isa. 29: 1, הֲנַחְתָּךְ Ezek. 22: 20, לַנַּפֵּל (for לְהַנַּפֵּל) Num. 5: 22, כַּנַּלְתָּךְ (for כְּהַנַּלְתָּךְ with Daghesh-forte separative, § 24. 5) Isa. 33: 1, הָנַחְתָּ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, גַּשׁ 2 Sam. 1: 15 (once before Makkeph, גֹּשׁ־ Gen. 19: 9, in plural גְּשׁוּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, גֹּשׁוּ Josh. 3: 9,

1 Sam. 14: 38), שָׂלֹ֣ Ex. 3: 5, גַּ֣ Job 1: 11, סְלֹ֣ Deut. 2: 24, פָּתֹ֣ Ezek. 37: 9, יִשָּׂחֹ֣ Gen. 27: 26, though it is occasionally retained, נִשְׁכֹּ֣ 2 Kin. 19: 29, נָשָׂ֣א Ps. 10: 12, or by a variant orthography, נָסָ֣ Ps. 4: 7 but always elsewhere נָשָׂ֣א. In imperatives with *ō*, and in Lamedh He verbs which have *ē* in the imperative, Nun is invariably retained, נְשׂ֣וֹר Prov. 17: 14, נְצֹ֣ Ps. 24: 14, נְקֹ֣ם Num. 31: 2, נְתֹ֣ן Ps. 58: 7, נְקֹ֣ה Gen. 30: 27, נְשֹׂ֣א Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: גְּבֹ֣ת (with suffix, גְּבָתִ֣י) from גָּבַ֣ת, בְּרֹ֣ת from גָּבַ֣ת, גְּבַ֣ת (twice) and גָּבַ֣ת from גָּבַ֣ת, גְּבַ֣ת (once) and גָּבַ֣ת from גָּבַ֣ת, נָגַ֣שׁ has בְּנָגְשָׁ֣ם (by § 60. 3. *c*), with the preposition בְּ, לָגְשָׁ֣ת by § 57. 2. (3), once גְּשַׁ֣ת (§ 53. 3) Job 41: 17, once without the feminine ending, גְּשַׁ֣ Ps. 89: 10, and twice נְשֹׂ֣; נָתַ֣ן has commonly תֵּ֣ת (for תִּתְנַ֣ת), with suffixes תִּתִּ֣י, but נְתַ֣ן Num. 20: 21, and נְתַ֣ן Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms הָנָתֹ֣ן Jer. 32: 4, and נָגֹ֣ף Judg. 20: 39.

6. The ת of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. *a*, הִנְּבְּאתִ֣י Ezek. 5: 13, הִנְּבֵּאתִ֣י Ezek. 37: 10, Jer. 23: 13, תִּנָּשֵׂ֣א Num. 24: 7, Dan. 11: 14, נִנְּשָׂ֣אתִי Isa. 52: 5.

§ 132. 1. The last radical of נָתַ֣ן is assimilated in the Niphal as well as in the Kal species, נִתַּ֣ם Lev. 26: 25. The final Nun of other verbs remains without assimilation, בַּנְּתָ֣ה, נָטְּנָ֣ה, נָטְּנָ֣ה. In 2 Sam. 22: 41 תִּתָּ֣ה is for נְתַתָּ֣ה which is found in the parallel passage Ps. 18: 41. תִּתֵּ֣ן 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (תֶּן) prolonged by reduplication, which is the case with some other short words, e. g. מִמֶּ֣נִּי from מִן, בִּיבֵ֣י for בִּי; others regard it as the infinitive תֵּת with the 3 fem. plur. suffix or with ן paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. תְּנָ֣ה is the imper. with parag. ה֫ except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending ה֫ instead of ת, comp. רְדָ֣ה Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by לָקַ֣ח *to take*, whose first radical is assimilated or rejected in the same manner as נ, Kal inf. const. קַ֣חַת (with prep. לְ, לָקַ֣חַת, to be distinguished from לָקַ֣חַתְּ 2 fem. sing. pret.), once קָ֣חַתְ (by § 60. 3. *c*) 2 Kin. 12: 9, with suffixes קָחָ֣תִי, fut. יִ֣קַּח, imper. קַ֣ח, רָקַ֣ח rarely לְקַ֣ח, לְקַ֣חִי, Hoph. fut. יִ֣קַּח, but Niph. pret. נִלְקַ֣חַת. In Hos. 11: 3 קָחָ֣ם is the masculine infinitive with the suffix for קָחָתָ֣ם; the same form occurs without a suffix, קָ֣ח Ezek. 17: 5, or this may be explained with Gesenius as a preterite for לָקַ֣ח.

3. In Isa. 64: 5 נַ֣בֶל has the form of a Hiphil future from בָּלַ֣ל, but the sense shows it to be from נָבַ֣ל for יִנְבַּ֣ל, Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. *a*.

Ayin Doubled (ע״ע) Verbs.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סַב for סָבַב, סֹב for סָבֹב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus סָבַב, סַב, סָבוֹב, סֹב; הִסָּבֵב, הִסּוֹב; הִסָּבֵב, הִסַּב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבַּב becomes יִסַּב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסַּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יֵמַר for יִמְרַר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָסַּב. The three possible forms of this tense are consequently יִסַּב, יְסַּב and יָסַּב.

In the Niphal preterite נִסְבַּב becomes by contraction נָסַּב. In a few verbs beginning with ח the short vowel is retained in an intermediate syllable, thus נֶחְמַר for נִחְמַר; in other cases Hhirik is lengthened to Tsere, נֵחַן for נִחְנַן, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָחַן. The forms of this tense are, therefore, נָסַּב, נָחַן, נָחַר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִסַּב for הַסְבִּיב, הֵסַּב or יֵסַּב for יַסְבִּיב, הָסַּב (Kibbuts before the doubled letter by § 61. 5) or הוּסַּב for הָסְבַּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, יִסַּב, וְיִסַּב; הִסָּבֵּב, הִסַּב (comp. קִטַּל, קִטַּלְתִּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֵסֵבּ, הֵסֵבִּיב (comp. וַיַּקְטֵל, תַּקְטֵלְנָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, סַבָּה, יָסֹבּוּ.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (וֹ) in the preterite, and *e* (ֵי) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֵסֵבּ, הֲסִבּוֹתָ; יָסֹבּ, תְּסֻבֶּינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, יִסַּבּוּ, תְּסַבֶּנָה.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

serve the regular form, as הִגֵּל, הֻגַּל, הִתְגַּלֵּל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as סָכְסֵךְ, הִתְקַלְקֵל. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as סֹבֵב, הִתְגֹּלֵל.

§ 138. In Paradigm VIII the inflections of Ayin doubled verbs are shown by the example of סָבַב *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in סָכְסֵךְ *to excite*.

a. The Hithpael of סָבַב does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ת of the prefix, agreeably to § 82. 5.

Remarks on Ayin Doubled Verbs.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, זָמַמְתִּי Zech. 8: 14. 15, בָּזַזְנוּ Deut. 2: 35, and there are no examples of it in the second; רַבּוּ Gen. 49: 23 and רַמּוּ Job 24: 24 are preterites with Hholem, § 82. 1. In Ps. 118: 11, סַבּוּנִי גַּם־סְבָבוּנִי the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. *b*, גָּלְלָה Gen. 29: 3, 8, צָלְלָה Ex. 15: 10, חָלְלָה Isa. 64: 10, עָנְלוּ Gen. 9: 14, הָדְבְּנָה Num. 23: 25.

2. The following are examples of the contracted infinitive absolute, קֹב Num. 23: 25. שֹׁל Ruth 2: 16, פֵּר Isa. 24: 19, רֵעָה (with a paragogic termination) ibid.; of the uncontracted, חָנֹן, גָּנֹן, אָרוֹר, טָפוֹס, כָּהוֹת, פָּחוֹת, שָׁדוֹד; of the infinitive construct, גֹּז and גּוֹז, כֹּבֶד and סֹב, בָּסֹס, שֹׁדֵד, בּוֹז, תֹּם, once with *ū* as in Ayin Vav verbs, בּוּר Eccles. 9: 1, and occasionally with *a*, רַד Isa. 45: 1, שַׁח Jer. 5: 26, בָּלַם (with 3 plur. suf.) Eccl. 3: 18, חֲנָנֵם Isa. 30: 18 (חֹנְנָה Ps. 102: 14); לִחְמָם Isa. 17: 14, though sometimes explained as the noun לֶחֶם with the suffix *their bread*, is the infinitive of חָמַם *to grow warm;* בְּשַׁגָּם Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. בְּ, the abbreviated relative and גַּם, is by the latest authorities regarded

as the infinitive of שָׁגָה *in their erring;* תְּעֹה Job 29: 3 has Hhirik before the suffix. The feminine termination וֹת is appended to the following infinitives, חַנּוֹת Ps. 77: 10. Job 19: 17, שַׁעֲוֹת Ezek. 36: 3, זַעֲתֹר Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, סֹב, דּוֹם and דֹּם but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גֹּל), כַּנָּה Ps. 80: 16. Fürst regards תַּת as a contracted participle from חָתַת, analogous to the Ayin Vav form קָם.

3. The following uncontracted forms occur in the Kal future, יְחֻנַּן Am. 5: 15, יְהוֹד and תְּהַד from נָהַד; in the Niphal, רְגָּבֵב Job 11: 12; Hiphil, חַשְׁמֵם Mic. 6: 13, כַּשְׁכְּמִים Ezek. 3: 15, וְהִתְהֹלֵל Jer. 49: 37, and constantly in רָנַן and יָלַל; Hophal, יְהֻד Job 20: 8 from נָהַד. In a few instances the repetition of the same letter is avoided by the substitution of א for the second radical, יְמַאְסֵנִי = יְמַסְּסֵנִי Ps. 58: 8 and perhaps also Job 7: 5, מְמַאֲיר = מְמַלֵּיר Ezek. 28: 24, Lev. 13: 51, 52, שְׁאסִיךְ = שְׁכַסֵּיךְ Jer. 30: 16 K'thibh. Comp. in Syriac ܝܠܐ part. of ܝܠ. According to the Rabbins בָּזְאוּ = בָּזּוּ Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, יַדֹּם, אֶבֹּת, יִכֹּב, יִקֹּד, יִשֹּׁם, יִתֹּם; or with *a* as the second vowel, יִגַּר, יִכַּל, יִהֲמוּ. (2) With Tsere under the personal prefix, יֵחַם, יֵחַת, יֵטֵר, יֵחַד, יֵחָל, יֵחָמוּ, *ē* being once written by means of the vowel letter י, אִירָם. (3) With Kamets under the personal prefix, יָחֹן, יָסֹב, יָצַר, יָרַק, יָדַשׁ, יָשַׁח, יָדַע; this occurs once with fut. *a*, יָחַד Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllabe in this form of the future, and Hholem is consequently shortened, § 64. 1, וַיִּגַּד, וַיִּלַּד, וַיִּתַּן, וַיִּתַּם. There are a few examples of *ū* in the future as in Ayin Vav verbs, יָרֻנּוּ Prov. 29: 6, יָרִנּוּ Isa. 42: 4, Eccles. 12: 6, יְתֻמּוּ Ezek. 24: 11 and perhaps יָגֻר Gen. 49: 19, Hab. 3: 16, יָשֻׁד Ps. 91: 6, though Gesenius assumes the existence of גּוּד and שׁוּד as distinct roots from גָּדַד and שָׁדַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נ, נִגְרוֹת Job 20: 28, נֶחֱל, נֶחַר, נֶחַת. (2) With Tsere under the prefix, נֵהַלְתִּי Jer. 22: 23, נֵאָרִים Mal. 3: 9, נֶחְמָרִים Isa. 57: 5. (3) With Kamets under the prefix, נָסַב, נָבַר, נָבָר; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָבֵל and נָבַל, נָסַס and נָסֵס, נָסְבָה Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נָרֹץ Eccl. 12: 6, נָבֹזּוּ Am. 3: 11, נָגֹזּוּ Nah. 1: 12, נָלֹאוּ Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, תֵּחֵל, Lev. 21: 9, but mostly compresses it to Pattahh, יִגַּל, יִנַּח, יִנַּל, יִנַּס, יִנַּשׁ, יִנַּק, יִנַּשׁ, יִנַּד; like the preterite it sometimes has Hholem, תִּבּוֹז Isa. 24: 3, תִּבּוֹק ibid. If the first radical is a guttural and incapable of receiving Daghesh, the preceding Hhirik is lengthened to Tsere, יֵאָל, יֵאָר, יֵהָם, יֵהָרֵס, יֵהָמוּ. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

וַלַּל, רַחַם are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: הִבּוֹז Isa. 24: 3, הִבּוֹק ibid. or with Tsere in the last syllable, הִמֵּס 2 Sam. 17: 10. The infinitive construct: הִמַּס Ps. 68: 3, הֵחֵל Ezek. 20: 9, and once with Pattahh before a suffix, הַחֲלִי Lev. 21: 4. The imperative: הִבָּרֵא Isa. 52: 11, הֵרָמוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הֵצֵר, הֵסֵב (in pause הֵצַר, so הֵשַׁמּוּ, הֵרָמוּ), or even to Pattahh, הֵחֵל, הֵחֵל, הֵבֵל, הֵצַר, הֵחֵל, הֵרֵד, הֵצַל, הֵשִׁית, הֵמִסּוּ, הֵסֵבּוּ. Both infinitives have Tsere, thus the absolute: הֵצֵר, הֵפֵר, הֵפַח, הֵצַר, הֵחֵל; the construct: הֵצַר, הֵפֵר (הָפֵר Zech. 11: 10), הֵחֵל, הֵחֵם, in pause הֵחֵם, הֵחֵל, with a final guttural, הֵרֵעַ, הֵרֵעַ. The imperative: הֵכֵן, הֵפֵר, הֵבֵל, הֵצֵל; הֵשִׁיבָה Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesh-forte in the first radical: יַכֵּב, יַחֵם, יַכִּיל; with a long vowel, יָגֵן, יָשֵׁשׁ, יָפֵר, יָחֵל or יַחֵל, יָחֵל and יָחֵל, יָרֵעַ, יָאֵיץ (ē expressed by the vowel letter א, § 11. 1. *a*) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, יָרֵעַ, וַיָּפֶר, וַיָּחֶל, וַיָּחֶל, וַיָּרֶד, וַיָּבֶל, וַיָּחֶל, and in one instance to Hhirik, וַיִּרְץ Judg. 9: 53 (וַתָּרֶץ would be from יִרְץ) before a guttural it becomes Pattahh, וַיָּרַע, וַיָּחַר, וַיָּצַר. Participles: מֵכֵב, מֵפֵר, מֵחֵל מֵצַל Ezek. 31: 3, מֵרַע Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, מֵסִיךְ Judg. 3: 21, מֵשִׁים Jer. 49: 20, וַנָּשִׂים Num. 21: 30.

6. Hophal preterites: הוּחַל, הוּכַל; futures: יוּשַׂם, יוּצַר, יוּקַח, יָחֵל, יוּפַר, יוּכַב, יוּכַל, יוּכַר; participles: מוּכָן, מוּכָן or in some copies מוּכָן 2 Sam. 23: 6; infinitive with suffix, הָשְׁבָה Lev. 26: 34, with prep., בְּהָשְׁבָה ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, זַכּוּ, רָבּוּ, נָשַׁמָּה (distinguished from the fem. part. נְשָׁמָה), רָחֲצָה; if the last radical does not admit Daghesh-forte a preceding Pattahh sometimes remains short before ח, but it is lengthened to Kamets before other gutturals, מָרָה, וְרָעָה (100. 2), הִבָּרֵא, שָׂחָה and שָׂחָה. When the first radical is doubled, Daghesh is omitted from the last in the Kal fut. ō יִדְבֹּק, יִקְבֹּץ, יִתְבֹּשׁ, and occasionally elsewhere יַכְחֹשׁ Hi. fut. הָמְכֹּר Ho. pret. Other cases are exceptional, whether of the shifting of the accent, רַבּוּ Ps. 3: 2, רַבּוּ Ps. 55: 22, קַבּוּ Jer. 4: 13, and consequent shortening of the vowel, גִּלִּי Jer. 7: 29 for גִּלֹּי, רָנִּי, לֹנִּי for לֹנִּי, רֹנִּי, שָׁדְדוּ, רֹנִּי Jer. 49: 28 (with the letter repeated instead of being simply doubled by Daghesh, so likewise in חָנְנֵנִי Ps. 9: 14) for שֹׁדְדוּ; the omission of Daghesh, נָבְזָה 1 Sam. 14: 36, חָצְנָה Prov. 7: 13, חָנְנוּ Cant. 6: 11, 7: 13, יָחְקוּ Job 19: 23, קָבְהוּ Num. 22: 11, 17 (Kal imper. with ה parag. for קָבָה, shortened by Makkeph from קָבָה, so אָרְהוּ *orā* Num. 23: 7), or in addition, the rejection of the vowel, יָזְבוּ K. fut. Gen. 11: 6 for נִבְלָה, נָבְלָה

Gen. 11: 7 K. fut. for נְבַלָּה, נְבָלָה Isa. 19: 3 Ni. pret. for נָבַקָּה or נָבָקָה, נָבְקָה Ezek. 41: 7 Ni. fut. for נִבְקַּה; נִזְלוּ Judg. 5: 5 according to Gesenius for נָזֹלוּ Ni. pret. of זָלַל *to shake*, according to others K. pret. of נָזַל *to flow;* וְתִתְעַלּוּ Ezek. 36: 3 for יִתְעַלּוּ (Ewald) from עָלַל *to enter*, or for וְתֵעָלּוּ Ni. fut. of עָלָה *to go up*, נֶחֱלוּ Ezek. 7: 24 Ni. pret. for נֶחֱלוּ, נֶחֱרוּ־ Cant. 1: 6 Ni. pret. for נֶחֱרוּ־. Once instead of doubling the last radical ר is inserted, הֲלִילוּ Prov. 26: 7 for הֲלֹלוּ, comp. הֲרִיעוּשׁ Ezr. 10: 16 for הֲרֹעוּשׁ; or it may be for הֲלָלוּ from הָלָל § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קַלּוֹתָ, וְאָרוֹתִי (Kamets before ר which cannot be doubled), עַשּׂוֹתֶם, בַּזּוֹנוּ, נְבַלֹּתֶם, נְעַקֹּתֶם, הֲרִקֹּתִי, הֲצַלֹּתִי, הֲרִקֹּתִי, הֲצַלֹּתִי (the vowel remaining long before ר). הֲחִתֹּתָ (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. *c*), חֲחִלֹּתִי, once with *ū*, נְשַׁלֻּנוּ Mic. 2: 4; with *e* in the future, תְּחַלֶּלְנָה, תְּכַבֵּרְנָה, תְּצַלֶּלְנָה, תְּחַלֶּלְנָה. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, הַמַּלְנָה, הַצַּלְנָה; other cases are rare and exceptional, הַפַּרְתָּה, נְחַלְתִּי, נְבַלְתֶּם, תַּמְנוּ which is first plur. pret. for תַּמֹּנוּ not third plur. for תַּמּוּ (Ewald), § 54, 3; שִׁנּוֹתִי Deut. 32: 41, חֲמוֹתִי Isa. 44: 16, הֲלוֹתִי Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, וְסִבֵּנִי, וְכִבְּהוּ from סָבַב, וְשִׁפְּקָה from שָׁפַק, הֲרִמָּנוּ from הָרַם, הַפְּרָכֶם from הֵפֵר־; in הָחִקָּה Gen. 43: 29, Isa. 30: 19, from חָנַן, הַפְרֵכֶם Lev. 26: 15 from הָפֵר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, חוּקוֹ Prov. 8: 29 for חָקוֹ ver. 27, הֲרִיקָה Isa. 33: 1 for הֲרִקָה, הֲשִׁבוֹתִידוּ Ezek. 14: 8 for הֲשִׁבּוֹתִידוּ, הֲזִילוּהָ Lam. 1: 8 for הֲזִלּוּהָ Hi. pret. of זָלַל, וְיָחִישׁ Hab. 2: 17 for וְיָחֻשׁ Hi. fut. of חָתַת with 3 fem. plur. suf., אֲדִקֵם 2 Sam. 22: 43 in a few editions for אֲדַקֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבְנוֹ־ Num. 23: 13 for קָבוֹ־.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר *to curse.*	רָבַב *to cry.*	קָנַן *to make a nest.*
בָּזַז *to plunder.*	כָּתַת *to smite, break.*	קָצַץ *to cut off.*
בָּרַר *to purify.*	לָבַב *to take away the heart.*	רָבַב *to be many.*
גָּשַׁשׁ *to grope.*	לָקַק *to lick.*	רָכַךְ *to be tender.*
זָקַק *to refine.*	מָשַׁשׁ *to feel, to grope.*	שָׂדַד *to harrow.*
חָמַם *to warm.*	פָּזַז *to leap.*	שָׂרַר *to rule.*
חָצַץ *to divide.*	פָּלַל *to judge, to intercede.*	שָׁנַן *to sharpen.*
חָתַת *to be broken.*		תָּמַם *to be perfect.*
טָלַל *to cover.*		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר *to burn.*	מָהַהּ *to linger.*	שָׁעַע *to sport, delight.*
כָּרַר *to dance.*	סָבַבּ *to excite.*	שָׁעַק *to run.*
לָהַהּ *to be mad.*	צָפַפּ *to chirp.*	תָּעַע *to mock.*

3. The following insert Hholem after the first radical, viz.:

אָנַן *to complain.*	נָדַד *to fly.*	רָעַע *to break.*
בָּלַל *to mix.*	נָסַס *to lift up.*	שָׁחַח *to sink.*
בָּקַק *to empty.*	סָפַפּ *to occupy the threshold.*	שָׁלַל *to spoil.*
גָּדַד *to cut.*		שָׁמַם *to be desolate* or *amazed.*
גָּרַר *to sweep away.*	צָרַר *to bind.*	תָּפַפּ *to beat.*
דָּמַם *to be still.*	קָסַס *to cut off.*	
חָתַת *to break loose.*	קָשַׁשׁ *to gather.*	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and גּוֹלַל *to roll.*
חָלַל *to praise,* חוֹלַל *to make mad.*
חָלַל *to profane,* חוֹלַל *to wound.*
חָנַן *to make gracious,* חוֹנַן *to be gracious.*
מָלַל *to speak,* מוֹלַל *to mow.*
סָבַב *to change,* סוֹבַב *to surround.*
עָנַן *to gather clouds,* עוֹנַן *to practise sorcery.*
פָּרַר *to burst,* פֹּרֵר *to shake to pieces.*
קָלַל *to curse,* קֹלֵל *to whet.*
רָצַץ and רוֹצֵץ *to crush.*
שָׁדַד and שֹׁדֵד *to treat with violence.*

5. The following use different forms in different species, viz.:

חָקַק Pi. *to decree,* Pu. חֻקַּק.
מָדַד Pi. *to measure,* Hith. חִתְמַדֵּד.
מָרַר Pi. *to make bitter,* Hith. הִתְמָרֵר.
סָלַל Pi. *to exalt,* Hith. חִסְתּוֹלֵל.
עוֹלֵל Pi. *to maltreat,* Hith. הִתְעַלֵּל and הִתְעוֹלֵל,
רָנַן Pi. *to shout,* Hith. הִתְרוֹנֵן.*
רָשַׁשׁ Pi. *to break,* Pu. רֻשַּׁשׁ.
שָׁנַן Pi. *to inculcate,* Hith. הִשְׁתּוֹנֵן *to pierce.*

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שִׁשְּׂשׂ Isa. 11: 8; Infinitive, לְחַרְחֵר Prov. 26: 21, הִתְמַהְמַהּ Ex. 12: 39; Future, אֲשִׁיחָה Ps. 119: 47, יְרַעְיְעוּ Ps. 94: 19; Imperative, הִשְׁתַּחֲוֶה Isa. 29: 9; Participle, מְרַחֲפֶת Gen. 27: 12, מְחַלְחֲלָה Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נוֹדַד Nah. 3: 17, יוֹלַל Lam. 1: 12, the future תְּשֻׁעֻשָׁעוּ Isa. 66: 12, and the participles, מְגוֹלָלָה Isa. 9: 4, מְחֻלָּל Isa. 53: 5.

* מִתְרוֹנֵן Ps. 78: 65 is not from רוּן (Gesenius) but from רָנַן, see Alexander in loc.

2. תִּתְבָּר 2 Sam. 22: 7 is contracted for תִּתְבָּרֵר Ps. 18: 27; in regard to תִּתְפָּל: in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to תִּתְפַּתָּל: Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ת of the prefix.

3. תָּלַל and תָּלַל. The prefixed ה remains in the Hiphil future of תָּלַל, e. g. יַהְתֵּל, וַיָּהְתֵּלוּ, תִּתְהַלְּלוּ and in the derivative nouns הַתְעֻלִּים, מַהְתַּלּוֹת, whence these forms are in the lexicons referred to the secondary root תָּתַל.

Pe Yodh (פ״י) Verbs.

§ 144. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. גָּבַהּ, הָבַהּ and are quite distinct from the quiescent verbs ל״ה in which ה always represents a vowel, e. g. גָּלָה, פָּנָה.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יִשַּׁב, יְשֻׁב, הִתְיַשֵּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, נוֹשַׁב, הוֹשִׁיב, הוּשַׁב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבַשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יֵלֵךְ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יֵשֵׁב; in a few instances Hhirik is preserved by giving Daghesh-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִצַּת, יִצֹּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שֵׁב, שֶׁבֶת.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשָׁב; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, וְנָשֹׁב, הִנָּשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, יוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הֵיטִיב, יֵיטִיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיג, יַצִּיג.

3. In the Hophal Vav quiesces in Shurek, הוּשַׁב, יוּשַׁב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, יֻצַּב.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similary explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַב, נָקוֹם), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 147. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

Remarks on Pe Yodh Verbs.

§ 148. 1. The following verbs retain Yodh in the Kal future, **viz.:**

יָבֵשׁ *to be dry.*	יָסַךְ *to be poured.*	יָרֵא *to fear.*
יָגַע *to toil.*	יָעַד *to appoint.*	יָרַח *to cast.*
יָחַר *to delay.*	יָעֵף *to be weary.*	יָרַשׁ *to possess.*
יָלַח *to oppress.*	יָעַץ *to counsel.*	יָשַׂם *to put.*
יָנַק *to suck.*	יָפַח *to be beautiful.*	יָשֵׁן *to sleep.*

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יִבַשׁ, יִרְאֶה, יִשְׁנוּ, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יִרְאֶה from רָאָה and יִשְׁנוּ from שָׁנָה, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע *to know.*	* יָלַד *to bear.*	יָלַע *to be dislocated.*
יָחַד *to be joined.*	* יָצָא *to go out.*	* יָרַד *to go down.*
יָחַם *to conceive.*	יָצַר *to be straitened.*	* יָשַׁב *to sit, dwell.*

The second syllable has Pattahh in תִּרַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, תַּלַדְנָה, תִּרַדְנָה, תֵּצֵאנָה has Seghol after the analogy of Lamedh Aleph verbs; תִּישַׁבְנָה (with the vowel-letter י for *e*) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יְרֻדָּעוּ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. *c*.

3. The following insert Daghesh-forte in the second radical, viz.: יָסַר *to chastise, instruct*, יָצַת *to burn*. In תֵּיהֹמּוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יְרַטְּנִי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good* fut. יִיטַב, once תֵּיטְבִי Nah. 3: 8; יָצַק *to pour* יִצֹק, once יִצֻק 1 Kin. 22: 35; יָצַר *to form*, יִצֹר and יְצַר; יָקַד *to burn*, יֶקַד Isa. 10: 16, and תִּיקַד Deut. 32: 22; יָקַץ *to awake*, יִיקַץ once וְיִקַץ 1 Kin. 3: 15; יָקַר *to be precious*, יִיקַר and יֵקַר, or with a vowel letter for *é*, יְקָר; שָׁמַם *to be desolate*, תֵּשַׁמְנָה once תִּישַׁמְנָה Ezek. 6: 6; יָשַׁר *to be right*, יִישַׁר, once יְשָׁרְנָה (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have וְגָעֲנוּ Isa. 40: 30 for וְגָעוּ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וַיַּלֶד, וַיָּלֶד, וַיֹּלֶד. Pattahh in the ultimate becomes Seghol in וַיֹּצֶר, וַיִּצֶר (with a postpositive accent) Gen. 2: 7, 19, וַיִּשֶׂם Gen. 50: 26; but וַיִּרְעַשׁ, וַיִּרְעַשׁ, וַיִּרְקַע, וַיִּרְקַע, only once before a monosyllable, § 35. 1, וַיִּרְקַע Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וַיִּצָּא, unless the following word begins with an accented syllable, e. g. וַיֹּצֵא Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וַיֵּשֶׁב: Ruth 4: 1, וַתֵּדַע: Ps. 139: 1, וַיִּרְכַּב Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יְבֹשׁ and with a feminine ending יְבֹשֶׁת, יְכֹלֶת, יְסֹד with suf. יְסָדָיו, once with prep. לִירֹד 2 Chron. 31: 7, Daghesh conservative after יֹ, § 14. *a*; יִרְאָה, § 87, once יְרֹא Josh. 22: 25 and with prep. לְיֵרֹא 1 Sam. 18: 29 from יָרֵא; יְרֵית once יְרֵיאָה 2 Chron. 26: 15 from יָרָה, יְרֹשׁוֹן.

2. Infinitives without Yodh: דַּעַת (with suf. דַּעְתִּי), דָּעָה Ex. 2: 4, and without the feminine termination דַּע, לֵדַת (with suf. לִדְתִּי) and לֶדֶת, once לֶת 1 Sam. 4: 19, § 54. 2. צֵאת (with suf. צֵאתִי), צֵקֶת, רֵדֶת (with suf. רִדְתִּי), once רְדָה Gen. 46: 3, רֵשֶׁת (with suf. רִשְׁתִּי). שֶׁבֶת (שֶׁבֶת, with suf. שִׁבְתִּי once שִׁבְתֹּר Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive שׁוּב Jer. 42: 10, which is usually explained to be for שָׁיוֹב; it may, however, be derived from the Ayin Vav verb שׁוּב.

3. Imperatives with Yodh: לְדִי, רְאִי, רְדִי. Without Yodh: דַּע (with ח parag. דְּעָה Prov. 24: 14), חֹב (with ה parag. חָבָה; for חֲבִי Hos. 4: 18, see § 92. *a*), צֵא (צְאָה, fem. plur. צֶאנָה Cant. 3: 11), שֵׁב (שְׁבָה, שְׁבִי). With both forms: צַק and יְצֹק (יְצֻקִי), רֵד (רְדָה), twice יְרַד Judg. 5: 13, רַשׁ יְרָשָׁה and יְרָשָׁה.

§ 150. 1. The Niphal of נָגָה has *ū* instead of *ō*, נוּגֹי Zeph. 3: 18, נוּגוֹת Lam. 1: 4; נוּוְּלוּ 1 Chron. 3: 5, 20: 8 has *ŭ* followed by Daghesh. נִצַּח, which according to Gesenius is from נָצַח, has *ĭ;* Ewald assumes the root to be צָחַח, and refers to it likewise the Kal future and the Hiphil ascribed to נָצַח, § 148. 3. and § 151. 4. In that case the Daghesh in וְצֻחוּ Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוּצִיתִיהָ 2 Sam. 14: 30 will be unexplained. נוּקַשׁ Ps. 9: 17 is not the Niphal preterite or participle of נָקַשׁ, but the Kal participle of נָקַשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, וַיִּחָל Gen. 8: 12, 1 Sam. 13: 8 K'ri, יִוָּלֵד Ex. 19: 13. In the first person singular א always has Hhirik, אִוָּכֵחַ, אִוָּלֵד, אִוָּסֵר, אִוָּשֵׁעַ, אִוָּשֵׁעָה, אִוָּתֵר.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: יָטַב *to be good*, יָלַל *to howl*, יָמַן *to go to the right*, יָמַר *to change*, יָנַק *to suck*. Yodh is likewise found in הִימִנִי Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, אַיְסִרֵם Hos. 7: 12, יַיְשִׁירוּ Prov. 4: 25, הַיְשַׁר Ps. 5: 9 K'ri (K'thibh הוֹשֵׁר, comp. Isa. 45: 2 K'thibh אושר, K'ri אַאֲשַׁר), הַיְצֵא Gen. 8: 17 K'ri (K'thibh הוצא), מַיְמִרִים 1 Chron. 12: 2.

2. In יְיַטֵּב Job 24: 21 (elsewhere יֵרַע and יְרַיֵּל (once אֵילֵילָה Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in יְהֵילִילוּ Isa. 52: 5, יְהוֹדָה Neh. 11: 17, Ps. 28, 7, יְהוֹשֵׁיעַ 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הַמְלִין, הַנְקִיו, הֵלִיד, הֵבִישׁוּ, and once the vowel Tsere is dropped before a suffix, תֵּרִיקֵחוּ Ex. 2: 9 for תֵּרִיקַחוּ.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, וַיֵּיטֶב, וַתֵּרֶק, וַיּוֹשֶׁב, וַיָּשֶׁב, וַתָּפֶץ; but with a pause accent: וַתָּהַר Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: יָצַג *to set, place*, יָצַע *to spread*, יָצַק *to pour*, except מוֹצָקֶת 2 Kin. 4: 5 K'ri (K'thibh מרצקת), יָצַת *to burn*, except הוּצִיתִיהָ 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *ŭ* followed by Daghesh, יֻצַּג Ex. 10: 24, יֻצַּע Isa. 14: 11, Esth. 4: 3, מוּסָּד Isa. 28: 16, נָצַק Job 11: 15 and a few of Hholem, הוֹלַד Lev. 4: 23, 28, יוֹלֶא Prov. 11: 25 for יוּלֶה from יָלָה. The construct infinitive: הוּסַד Ezr. 3: 11, and with the feminine termination הוּשָּׁתָה Ezek. 16: 4, הָשָּׁתָה Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, רַד Judg. 19: 11 for יָרַד. Hhirik occurs with the second radical of יָלַד and יָרַשׁ in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יְרִשְׁתִּיהָ, יְלִדְתִּיהוּ, יְרִשְׁתֶּם.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive. וַיִּכֹּשְׁחוּ Nah. 1: 4 for וַיִּכָּשְׁחוּ, וַנִּגַּהּ Lam. 3: 33, וַיַּהּוּ Lam. 3: 53, וַיִּשָּׁלֵם 2 Chron. 32: 30 K'ri (K'thibh וַיִּישָׁרֵם).

3. Three verbs have Vav in the Hithpael, הִתְוַדָּה, הִתְוַלַּד, הִתְוַסַּף; ת is assimilated to the following ו and contracted with it in וַיִּסַּר Ezek. 23: 48 for וַיִּתְיַסַּר a peculiar Niphal formed on the basis of a Hithpael, § 83. *c.* (2). In תֻּצַּב Ex. 2: 4 for תִּתְיַצַּב Yodh is rejected and its vowel given to the preceding letter, § 53. 3. *b.*

§ 153. 1. הָלַךְ and רָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were רָלַךְ. Thus, Kal inf. const. לֶכֶת (לְכַת, with suf לְכָתִי) rarely הֵלֵךְ; fut. יֵלֵךְ (once with the vowel letter ו for *ē*, אֵילְכָה Mic. 1: 8, fem. pl. תֵּלַכְנָה). occasionally in poetry יָהֲלֹךְ (3 fem. sing. תָּהֲלֹךְ); imper. לֵךְ (with ה parag. לְכָה, or without the vowel letter לֶךָ, fem. pl. לֵכְנָה and לְכֶנָּה) once חִלְכוּ Jer. 51: 50. Hiphil: הֵילִיךְ once in the imper. הֵילִידִי Ex. 2: 9, and once in the participle מֵהֲלְכִים Zech. 3: 7 for מַהֲלִיכִים, § 94. *e.*

2. אָסַף *to gather* and יָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of יָסַף, *ō* is twice represented by the vowel letter א, וַיֹּאסֶף 1 Sam. 18: 29. תֹּאסְפוּן Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וַיֹּסֶף 2 Sam. 6: 1, תֹּסֵף Ps. 104: 29, אֹסְפָה Mic. 4: 6, אֹסֶפְךָ 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of יָסַף when joined with the negative particle אַל is accented on the penult, אַל־תּוֹסֶף Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אַל־תֹּסֶף Prov. 30: 6.

3. הוֹשְׁבוֹתִים Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשֵׁבְתִּים from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הֲשִׁיבֹתִים, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הֲבָאִישׁ Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הֵיבִישׁ; but Maurer and Knobel read it הֲבָאִישׁ and assume a root בָּאַשׁ synonymous with בּוּשׁ". Alexander in loc.

תּוֹמִיךְ Ps. 16: 5, see § 90.

Ayin Vav (ע״ו) and Ayin Yodh (ע״י) Verbs.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוַם where *ā*, which arises from blending *ă* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מֵת for מָוַת, בּשׁ for בָּוַשׁ, רַב for רָיַב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, מֵת for מָוֵת, בּשׁ for בָּוֵשׁ, רָב for רָיָב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הֵקִים for הַקְוִים, יָקִים for יַקְוִים, הוּקַם for הָקְוַם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קוּם, רִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקוּם, יָרִיב, comp. יָסֹב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קוֹם (kōm = kāūm) for קָוֹם; נָקוֹם for נָקָוֹם, the prefix usually taking the simplest of the long vowels *ā;* יָקוֹם for יָקָוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (וֹ) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future ĕ (ֶ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נְקֹמוֹתֶם, תֶּקֹמְנָה, תְּקֹמְמוֹת. In the Niphal preterite, when the inserted נ receives the accent, the preceding נ is for euphony changed to ן, e. g. נָקוֹמוֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels ō and ē in distinction from the ordinary future, which has the pure vowels ū and ī, § 66. 1. (2) *b*, thus יָשֹׁב, יָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult. and the vowel of the last syllable is shortened, וַיָּשָׁב, וַיָּשֶׁב.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עִוֵּד, or as י, e. g. קִיַּם.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹמֵם, Pu. קוֹמַם, Hith. הִתְקוֹמֵם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which ו is softened, with the antecedent *a*, קִיַּם for קֻוַּם, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בִּלַּבֵּל, Pu. בֻּלְבַּל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קוּם *to stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend.*

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

Remarks on Ayin Vav and Ayin Yodh Verbs.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. נָוָה, נָוֶה; so likewise in the following guttural verbs and forms, גָּוַע *to expire*, יְחֻוְּרוּ Isa. 29: 22, יְצֻוְּחוּ Isa. 42: 11, אָוַב *to be an enemy*, עֹיְנֶיהָ 1 Sam. 18: 9 K'ri (K'thibh עינן), עֲיָפָה Jer. 4: 31, which are confined to the Kal species, and in רָוַח *to be airy* or *refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּז Zech. 4: 10, מָח Isa. 44: 18 but מָחוּ Lev. 14: 42. It has Tsere in מֵת *to die*, נֵד Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but נָדוּ Jer. 50: 3, and Hholem in אוֹר *to shine*, בּוֹשׁ *to be ashamed*, טוֹב *to be good*, § 82. 1. *a*, and in בָּאוּ Jer. 27: 18, elsewhere בּוֹאוּ, זָרוּ Isa. 1: 6, Ps. 58: 4, elsewhere זוֹרוּ. Hhirik once occurs instead of Pattahh in the second person plural, פְּשִׁתֶּם Mal. 3: 20. The following participles have Tsere, לֵנִים, לֵץ, מֵץ, מֵת, עֵר; the following have Hholem, בּוֹסְרִים, בּוֹשִׁים, קוֹמְמִים 2 Kin. 16: 7 (comp. קוֹמִיתֶם Ex. 32: 25 in the Samaritan copy), elsewhere קָמִים, חוֹלָה Jer. 4: 31 if from חוּל and not from חָלָה.

3. The vowel letter א is written for *ā*, § 11. 1. *a*, once in the preterite, קָאם Hos. 10: 14, and occasionally in the participle, לָאט Judg. 4: 21, רָאמוֹת Prov. 24: 7, רָאשׁ 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, שָׁאטִים *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from שָׁטִים *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, רֵאבָה Zech. 14: 10 for רָמָה; the ancient versions favour the assumption, that כָּאֲרִי Ps. 22: 17 is in like manner for כָּרִים *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. קָאָה Lev. 18: 28, רָבוּ Gen. 26: 22, שָׁמוּ Gen. 40: 15, תָּרוּ Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, וְלָעוּ Obad. ver. 16, וְסָפוּ Am. 3: 15, וְנָחָה Isa. 11: 2, וְנָחוּ Isa. 7: 19 but וּבָאוּ ibid., וּבָאָה Zech. 5: 4, וְלָחָה ibid., where the feminine ending is ה֫ instead of ה֗; so in the passive participle, זוּרָה Isa. 59: 5 for זוֹרָה.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בּוֹא, בּוֹשׁ Judg. 3: 25, כּוֹת, נוֹחַ and נֹחַ, נוֹעַ Isa. 7: 2, elsewhere נוּעַ, עוֹז Isa. 30: 2, which is not from עָזַז, שׁוֹב Josh. 2: 16, else-

where שׁוּם, and with *suf.* רוֹמְמֵם Ezek. 10: 17, גּוֹזִי Ps. 71: 6, which is not the participle from גָּזָה (Gesenius), גּוֹזִי *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, אוֹרִי Isa. 60: 1, בּוֹשׁ, גּוֹרִי Mic. 4: 10, הוֹשִׁי Mic. 4: 13. With paragogic ה, קוּמָה or קוּמָה, שׁוּבָה or שׁוּבָה. Examples of the feminine plural, שֹׁבְנָה

3. The following futures have Hholem, יָבוֹא, יָדוֹן Gen. 6: 3, elsewhere נָדוֹן, נָסוֹג Ps. 80: 19, רָחוֹם and רָחוּם, רֵבוֹשׁ where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: תְּבֹאֶינָה and תָּבֹאנָה, תְּכוֹנֵנָה, תְּפוֹצֵינָה and Zech. 1: 17 תְּפֹצֶינָה (in Baer's edition without Daghesh), תְּשׁוֹבֵנָה and תָּאֹרְנָה, תְּכוֹלֶנָה Ezek. 13: 19 (Baer no Daghesh). The accent is shifted and Kametz rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. יְשׁוּפֶנִּי, אֲמֻשֶׁךָּ, תְּוֹרָהּ, יָסֹבּוּ, יָקוּלוּן, תְּבוֹאֹתֶן, תְּעֻלֶּנָּה Ezek. 4: 12, with Daghesh euphonic in the נ and ל which Baer omits. Apocopated future: יָמֵת, יָשֹׁב and יָשֵׁב, יָלֹן, תְּקֹשׁ, תָּקֹם with the accent thrown back to the penult יָקֹם. Future with Vav consecutive: וַיָּמָת (in pause וַיָּמֹת), וַיָּשָׁב (וַיָּשֹׁב), וַיָּלֶן, וַיָּקֶם, וַיָּקִים; the last vowel is changed to Pattahh before a final guttural, וַיָּגַע, וַיָּנַח, and sometimes before ר or after an initial guttural וַיָּזַר but וַיָּגֹר, וַיָּעַף *he was weary*, וַיָּקָם *he flew*, וַיָּחָם; the vowel of the preformative is likewise changed to Pattahh in וַתַּחַשׁ Job 31: 5, וַיַּחַשׂ 1 Sam. 14: 32, וַתַּחַשׂ 1 Sam. 15: 19 but וַיָּחַשׂ 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִבּוֹתָ Job 33: 13 (רַבְתָּה Lam. 3: 58), בִּינֹתִי Dan. 9: 2 (בַּנְתָּה Ps. 139: 2) הֲגֹגִם Jer. 16: 16; בִּין Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have ר in the Kal future and imperative, בִּין *to understand*, גָּרַח (once גָּחַר Mic. 4: 10) *to break forth*, גִּיל (once יָגוֹל Prov. 23: 24 K'thibh) *to exult*, דִּין (once דָּנוֹן Gen. 6: 3) *to judge*, לִין *to lodge*, רִיב *to contend*, שִׂיחַ *to muse*, שִׂים (once שָׂמוֹם Ex. 4: 11) *to put*, שִׂישׂ (once שָׂשׂוֹם Isa. 35: 1) *to rejoice*, שִׁיר (once שָׁרַר Job 33: 27) *to sing*, שִׁית *to place*; חוּל or חִיל *to twist, writhe*, has both Yodh and Vav. To these are to be added נִירוּ Jer. 4: 3, Hos. 10: 12, חִישָׁה Ps. 71: 12 K'thibh, K'ri חוּשָׁה as always elsewhere; רָאִין *to urge*, רָצִין *to flourish*, רָעִיד *to wander*, are in the Hophal according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: יָבֹן, יָגֹל and יָגֵל, יָרֹב, יָשֵׁת, יָלֹן and יָתֵל. With Vav consecutive: וַיָּגָל, וַיָּגָן, וַיָּרָב, וַיָּשֶׂם, וַיָּתֹבֶן, וַיָּחֵל, וַיָּשֶׂר, וַיָּלֶן. With paragogic Nun and suffixes: יְשִׂרֶנּוּ, תְּחִילֵן, יְגִילֶנּוּ. Feminine plural: תָּגֵלְנָה.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בִּין Prov. 23: 1, גִּיחַ and גֹּחַ, גִּיל Prov. 23: 24 K'ri (גּוֹל K'thibh), רִיב Jer. 50: 34, elsewhere רֹב. Construct infinitives: לִין, הִין Gen. 24: 21, elsewhere לוּן, רִיב once רוּב Judg. 21: 22 K'thibh, שִׂוחַ and שׂוּחַ, שִׂים Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere שׂוּם, שִׁיר 1 Sam. 18: 6 K'ri (K'thibh שׁוּר), שִׁית, also with suf. דִּישׁוֹ Deut. 25: 4, elsewhere דּוּשׁ. In the difficult verse Hos. 7: 4 מֵעִיר has been variously explained, as the Kal infinitive preceded by the preposition מִן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is שׂוּמָה 2 Sam. 13: 32 K'ri (K'thibh שׂוֹמֵה); some explain שָׂם Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. נְבוֹנֹתַי, נָבוֹן, רְבוּנָחוּ, הִתְבּוֹנֵן, רוּשַׁת, נָזִיד *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: נָמוֹג, נָכוֹן, נָפוֹץ, נָאוֹר; the accidental Hhirik of the perfect paradigm is preserved in נְכוֹל by means of Daghesh-forte in the first radical; in נָכוֹר it is lengthened to Tsere before the guttural; in נָמַר Jer. 48: 11 the radical ו is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: נָכוֹנָה (part. fem. נְכוֹנָה), נָבְכוּ, נָמֹגוּ, נָמֹלוּ, נִפּוּצוֹתִי, נָסוּגֹתִי, נְפוּצוֹתֵם, נָקְמֹתֵם.

2. Infinitive absolute: הָמוֹל. Construct: הָמוֹל, הָשׁוֹחַ, with ה rejected after the preposition לָאוֹר Job 33: 30, § 91. *b;* once it has Shurek, הָהוֹשׁ Isa. 25: 10. Imperative, הָמֹלוּ.

3. Future: רָפוֹץ, רָמוֹט, רָמוֹל, יְנוֹן Ps. 72: 17 K'ri (K'thibh ינין), רָפוֹנוּ, נָבְכִים, נָסוֹגִים, נָפוּצִים, נָלוֹנוּ, נָמוֹלִים. Participle: נָכוֹן, נָלוֹז, נָפוּצִים, נָסוֹגִים, נָבְכִים, נָמוֹלִים.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus הֵנִיחַ and חִסִּית, חֵנִיחַ and חֲסִית, נִלָּחֶם, נִלָּכֵד, and יָלַן, יָתִיר and נוֹתַר 2 Sam. 22: 33.

2. Hiphil preterite inflected: הֵצִיקָה, הֵרִיעוּ and הֵרֵעוּ; with syllabic affixes: הֲבִינוֹתָ, הֲבִישׁוֹתָ, הֲרִימוֹתָ and הֲרֵמֹתָ, הֵרֵעֹתֶם and הֲרֵעֹתֶם, וַהֲפִיצוֹתִי, or when the first radical is a guttural, הֲעִירוֹתִי, הֲעִידֹתָ, and הֲגִישׁוֹתִי, הֲגִישֹׁתָה, or without the inserted Hholem, הֲגַשְׁתָּ and הֲגִישׁוֹתִי, הֲבִינוֹנוּ and הֲבִינֹנוּ, הֲבִיאֹתֶם and הֲבֵאתֶם, הֲכִיתִי and הֲמִתֹּם, § 61. 4. *a.* With suffixes, הֲבִינֵנוּ, הֲעִירֹתָהּ, הֲסִירֹתִיהָ, הֲקִאֹתוֹ.

3. Hiphil future inflected: יָבִינוּ, תָּבִישׁוּ, feminine plural תָּשֵׁבְנָה, תָּקִימְנָה, תָּהִימֶנָּה. With Nun paragogic and suffixes: יְרִישֻׁנּוּ, יְרִימֵם. Apocopated future: יָפֵץ, יָשֵׁב, יָשֵׂם, יָהֵם. With Vav consecutive: וַיָּשֶׁת, וַיָּקֶם, וַיָּעֵר, וַיָּהֶם and וַיָּאֵר, if the last radical be a guttural, וַיָּרַע, וַיָּנַח, וַיָּהַר, or א, וַיָּבֵא

once וַיַּבְּרֵא and once וַיְבָרֵא; upon the reception of a suffix the vowel is restored to its original length, וַיְשַׁבְּרֵם, וַיְנַפְּצֵהוּ.

4. Hophil infinitive absolute: הָשֵׁב, הָבֵא, הָבֵם once הָקֵם Jer. 44: 25; construct, הָכִיל, הָטִיל, הָשִׁיב, הָקִים, with suffix הֲרִיקֹ, הֲכִינֹךְ, הֲרִיחֹכֶם, הֲנִיפָם and once with a feminine termination הֲנִיפָה Isa. 30: 28.

5. In a few instances *ŭ* is found in the Hophal before Daghesh-forte or Sh'va, הֻנַּחָה Zech. 5: 11, מֻנַּח Ezek. 41: 9, 11 but חֻנַּח Lam. 5: 5, and in some editions הֻקַּם 2 Sam. 23: 1, וְעֻלּ Job 41: 1, חֻמַּתּוּ 2 Sam. 21: 9, though others read הָקַם, וְעָלּ, חָמַתּוּ.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: חִוֵּב *to render liable*, עִוֵּל *to do wickedly*, עִוֵּר *to blind*, עִוֵּת *to pervert*, שִׁוַּע *to cry for help*, הִצְטַוְּרוּ Josh. 9: 12, וְצֻוְּרוּ Josh. 9: 4; so also קִוֵּם fut. וַיְקִוֵּם and וַיְקִיֵּם, עִיֵּד fut. יְעִידֶנּוּ, which have quiescent Vav in other species, and חָנַן, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כִּלְכֵּל *to sustain*, נְאֻשֹּׂתִיךְ Isa. 14: 23, מְשַׁלְּחֵךְ Isa. 22: 17, מְזַנְּזֶרֶת Hab. 2: 7, וְפִצְּצֵנִי Job 16: 12 but וְפִצָּצְנִי Jer. 23: 29, קִרְּבָךְ Num. 24: 17 and מְקָרְבָךְ Isa. 22: 5, תְּשַׁגְּשֵׁנִי Isa. 17: 11; וְיִשַּׁרְנִי Isa. 15: 5 is for וְיִשַּׁעֲרֵנִי, § 57. 1; וְיַעֲלֵנִי Job 39: 3 is perhaps for וְיַכַּלְּנִי from יגל, comp. אֶסֹּק Ps. 139: 8 for אֶסְכֹּק, § 8ⁿ, though Gesenius conjectures that it is an erroneous reading for לְכַלְּנִי from לגע. The only Hithpael formed by a like reduplication is תִּתְחַלְּחַל Esth. 4: 4, elsewhere תִּתְחוֹלֵל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: תְּצִיּוֹרְנָה, תְּקוֹנֵנָה, תְּתְיַשַּׁבְנָה, תְּתְיַשַּׁבְנָה. Hholem is changed to *ŭ* before the doubled letter in the contracted form, וַיְכוֹנְנֵהוּ Job 31: 15 for וַיְכוֹנְנֵנְהוּ, § 61. 3. Fürst explains יְתֻבּוֹנָנוּ Isa. 64: 6 as in like manner for יִתְבּוֹנָנוּ, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בְּיִשְׁכְּבֶם Am. 5: 11 is probably a variant orthography for בְּשָׁכְבָם, § 92. *b*.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With י doubled, מְעֻיָּת Eccles. 1: 15, מְעֻיָּדִים Jer. 22: 14. Reduplicated biliteral, כְּלֻכְּלֵי 1 Kin. 20: 27. The third radical reduplicated, חוּלַּל *to be born*, כִּוְּנָה Ezek. 28: 13, Ps. 37: 23, תְּכוֹנַנְתָּה Ps. 75: 11 and מְרוֹמָם Neh. 9: 5, יְרֻעָּע Isa. 16: 10, יְרוֹסָּפוּ Job 26: 11, מְשׁוֹבָבֶת Ezek. 38: 8.

5. תְּפִיצוֹתֵיכֶם Jer. 25: 34 is an anomalous preterite from פוץ *to scatter*, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun תְּפוּצוֹתֵיכֶם *your dispersions*.

In וְהֻטְבֹּתִי Ezek. 36: 11 for וַהֲטִבֹתִי from טוב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb יָטַב, e. g. יְהֻרַעְתֶּהוּ. On the other hand, in וַתְּנִיקֵהוּ Ex. 2: 9 from יָנַק, Tsere is rejected as though it were from an Ayin Vav verb.

Lamedh Aleph (ל״א) Verbs.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, מָצְאָה, הִמְצִיאוּ.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מָצָא, נִמְצָא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצָא for מָצַא, נִמְצָא for נִמְצַא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצָא for יִמְצַא, מְצָא for מְצַא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מָצָאתָ, מְצָאתֶם.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתִי, הִמְצֵאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֶאנָה, מְצֶאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל״ה verbs, between which and ל״א verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by מָצָא *to find;* the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

Remarks on Lamedh Aleph Verbs.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, רָאִיתָ (but רְאִיתֶם Josh. 4: 24), עָשִׂיתִי, עָשִׂיתָ.

2. Quiescent א is occasionally omitted from the body of the word, e. g. Kal pret. מָצָתִי Job 1: 21 for מָצָאתִי, מְצָתִי Num. 11: 11, מָלִתִי Judg. 4: 19, מָלָתִי Job 32: 18, בָּנִי 1 Sam. 25: 8 for בָּאנִי: fut. תְּשֵׂנָה and תְּשֵׂאנָה; תֵּצֵת Deut. 28: 57 part. fem. sing. for יֹצֵאת; מַשֵּׂהוּ Job 41: 17 for מַשָּׂאתוֹ const. inf. with prep. and suf. from נָשָׂא. Niph. pret. נִכְרֵם Josh. 2: 16, נִמְמֵם Lev. 11: 43. Otiant א, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חֲטֹר Gen. 20: 6 for חֲטֹוא, וַיָּבֹ 1 Kin. 12: 12 for וַיָּבֹיא, תֵּדַע 2 Kin. 13: 6, תֵּדָע Jer. 32: 35, נָגִי Ps. 141: 5, נַגִּי Ps. 55: 16, אָבִי 1 Kin. 21: 29, Mic. 1: 15, בִּי 2 Sam. 5: 2, and in three other passages; הָבִי Ruth 3: 15 is Hiph. imper. fem. for הָבִיאִי, § 62. 2.

3. The vowel following א is in a few instances given to a preceding vowelless consonant, and the א becomes otiant or quiescent, § 57. 2 (3), עָשׂוּא Ps. 139: 20 for עָשְׂאוּ, נָשׂוּא נָשְׂאוּ Jer. 10: 5 for וְנָשְׂאוּ, רְאוּ imp. for רְאִי, רְצָא Eccles. 10: 5 Kal part. fem. for רְצֹאת, חִצִּים 1 Sam. 14: 50 for חִצִּאִים, בּוֹלָאם Neh. 6: 8 Kal part. with suf. for בּוֹדְאָם. נִרְפוּ Ezek. 47: 8 for נִרְפְּאוּ; and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in קְרָאן Ex. 2: 20 Kal imp. for קְרָאנָה and צְאִינָה Cant. 3: 11 for צְאֶנָה from צָאָה.

4. Final א resumes its consonantal character upon the addition of suffixes נָשָׂאוּ, receiving (ָ) before ךָ, כֶם and כֶן, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, שִׂנְאַךָ, שִׂנְאָךְ, בְּרָאָהּ, חִבְּרָאָהּ Pi. inf. מְצָאָם, מְצָאָכֶם Kal inf. for מְצָאכֶם, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, רְצָצָה, רְצָצָתָה Ps. 41: 5, וְאֶחְרָאה 1 Sam. 28: 15, but וְכִבְאה Isa. 56: 12. Tsere is rejected אֲצָאה Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: צֵאה Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for א, רְפָה Ps. 60: 4 for רָפָא, חֶרְפָה Jer. 19: 11 for חֶרֶפֶא, נְסָה Ps. 4: 7 for נָשָׂא, § 3. 1. *a*, נְחֹבָה Jer. 49: 10 for נֶחְבָּא, חֶחְבָּה 1 Kin. 22: 25, 2 Kin. 7: 12 for חֶחְבָּא, רְמָה Job 8: 21 for רְמָלֵא.

2. Sometimes א remains, but the vowels are those of ל״ה forms, כָּלְאתִי Ps. 119: 101 for כָּלֵאתִי, חִבֵּא Eccl. 8: 12, 9: 18, Isa. 65: 20 for חִבֵּא, נִשֵּׂא 1 Sam. 22: 2, Isa. 24: 2, מִיצֵּא Eccl. 7: 26, נְשֵׂא 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for נִשֵּׂא, דִּבֵּא Ps. 143: 3 for דִּכֵּא, מִבֵּא Jer. 51: 34 for מִכֵּא, רְפֵאתִי 2 Kin. 2: 21 for רִפֵּאתִי, רִפֵּאנִי Jer. 51: 9 for רָפְאנִי, וְגִמֵּא Job 39: 24 for וְגִמָּא, הִפֵּלָא Deut. 28: 59 Hiph. pret. for הִפְלִיא, מִוְצֵא Ps. 135: 7 Hiph. part. const. for מוֹצִיא from יָצָא; to which may be added תְּשֵׂאִינָה Ezek. 23: 49, תְּמֵצֵאנָה Jer. 50: 20, with י inserted as in ל״ה verbs.

3. Sometimes the ל״ה form is adopted both in consonants and vowels, מָלֹּא Ezek. 28: 16 for מָלְאוּ, כָּלֹּה 1 Sam. 6: 10, נָשֹׂא Ezek. 39: 26, כִּלְּתָנִי 1 Sam. 25: 33 for כִּלָּאתַנִי, צָמֹּת Ruth 2: 9 for צָמְאוּ, יִכְלֶה Gen. 23: 6 for יִכְלָא, תִּרְפֶּאנָה Job 5: 18 for תִּרְפֶּאנָה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָלוּ Jer. 25: 27 is 2 pl. imp. of קָלָא, נְשׂוּר Ps. 32: 1 for נְשׂוֹא, נִבֵּרְתָּ Jer. 26: 9 for נִבְּאתָ, חִתָּנַבֹּתָ 1 Sam. 10: 6, חִתְנַבּוֹת 1 Sam. 10: 13, חִמְצֵיתֶךָ 2 Sam. 3: 8, צִבֵּרְתָּ Isa. 29: 7 for צִבְּאֵרְתָּ; מַכְנֶה Ezek. 8: 3 is by some interpreters thought to be for מַכְנִיא *provoking to jealousy*, and by others explained in the sense of the ל״ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending תָ, § 86. *b.* in חָטָאת Ex. 5: 16 for חָטְאָה, קָרָאת Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, חָבָאת Gen. 33: 11 Hoph. from בוֹא, נִפְלָאת Ps. 118: 23 (נִפְלֵאת Deut. 30: 11 is the feminine participle), to which the customary ending ה is further added in נִפְלַאתָה 2 Sam. 1: 26, חֻחְבָּאתָה Josh. 6: 17 for חֻחְבְּאָה.

2. A feminine termination ת, ת, or as in ל״ה verbs וֹת, is occasionally added to the construct infinitive, e. g Kal, טָמְאָה, יְרָאָה, שְׂנָאָה, קְרַאת from קָרָא *to meet*, distinguished from קְרֹא and קְרֹאוֹת Judg. 8: 1 from קָרָא *to call*, מְלֹאת and מְלֹאַת never כְּלֹא, שְׂנֹאת Prov. 8: 13, with suf. חֲבֹאתוֹ Ezek. 33: 12. Niphal, חִתָּנְבְּאֹתוֹ Zech. 13: 4. Piel, מַשֹּׂאת and מַשָּׂא, קַנְאָתוֹ 2 Sam. 21: 2; מַשָּׂאוֹת Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרֹא 2 Sam. 1: 6 and חִמָּצֹא Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קַנֹּא, רַפֹּא, בָּרֵא. Hiphil inf. abs.: הַפְּלֵא, חַשֵּׂא.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs וַיַּקְרֵא, וַיַּכֵּא, וַיַּחְבֵּא, וַיַּחֲטֵא, וַיּוֹצֵא and וַיּוֹצִא, וַיַּבֵּא, once וַיַּבְרֵא Ezek. 40: 3, and once וַיַּבְרִא Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, יִתְנַשָּׂא Num. 23: 24 but תִּתְנַשֵּׂא Ezek. 29: 15, so תִּתְחַטָּא, וְתִשְׁפָּא, תִּתְפַּלָּא, וְיִתְמַלָּאוּן; more rarely in the preterite, חֻשְׁמָּאָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: חֻבְּאוּ, חֻבָּאת, קֻרָא. Fut.: יְדֻכָּא. Part.: מְדֻכָּא, מְטֻמָּאָה, מְסֻלָּאִים, מְסֻלָּאֹת, with suf. מְקֻרָּאַי.

2. The following are the only Hophal forms: Pret. הָחְבָּאוּ, הוּצָּאָה, הָבְאוּ, הָבָאת, הָבְאָה, חוּבָּא. Fut.: יוּבָא, יוּבְאוּ. Part.: מוּצָּא, מוּבָא.

3. For the anomalous forms, תָּבוֹאָתָה Deut. 33: 16, תְּבוֹאָתָךְ Job 22: 21, תָּבֹאת 1 Sam. 25: 34 (K'thibh תבאתי), see § 88 (sing. 3 fem.).

Lamedh He (ל״ה) Verbs.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. גָּלוּי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed ה֫.

In the futures and participles it stands for *ĕ*, and is pointed ה֑.

In the imperatives it stands for *ē*, and is pointed ה֣.

In the absolute infinitives it stands for *ō* or *ē*. in the Kal it is pointed ה֥, in the Hiphil and Hophal ה֭, in the Niphal and Piel ה֥ or ה֣. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹת.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹת, occurring in all the species, is best explained by assuming ו to be radical (comp. רָאֲוָה Ezek. 28: 17 as an alternate of רְאִית) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַוְתִּי Job 3: 25, the reduplicated forms of three verbs, נָאֲוָה, בָּטַחְתִּי, הִשְׁתַּחֲוָה, and the peculiar form, אַרְוֶנְךָ Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, גָּלָה for גָּלַי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *i*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ĕ* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, חָסָיָה, חָסָיוּ, חָסִיתֶן; יֶחֱסִיתֶן; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלוּ for גָּלְוּ, תִּגְלִי for תִּגְלְיִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic תָ, § 86. *b*, גָּלְתָה for גָּלָה, to which is further appended the softened ending הָ, thus גָּלְתָה, in pause גָּלֵתָה.

a. The הָ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as רְשׁוּעָתָה, עֲוֹנָתָה, אִיבָתָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ת as hardened from ה, גָּלְתָה for גָּלְהָה, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ת, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִיתָ, גָּלִינָה, נִגְלֵיתִי, תַּגְלֶינָה.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלַנִי, גָּלְהּ, from גָּלָה, יִגְלֵהוּ from יִגְלֶה, הִגְלָהּ from הִגְלָה. The preterite 3 fem. takes its simple form, e. g. גָּלַתְהוּ or גָּלָתוּ, and in pause גָּלֵתְךָ.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָה *to uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel הָ is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

sulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.			NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Future.	יִגְלֶה			יִגָּלֶה	יְגַלֶּה	יַגְלֶה	יִתְגַּלֶּה
Apoc. Fut.	יִגְלֶ֫	or	יִגֶל	יִגָּל	יְגַל	יַגְל	יִתְגַּל
Vav Consec.	וַיִּגֶל	or	וַיִּגֶל	וַיִּגָּל	וַיְגַל	וַיַּגְל	וַיִּתְגַּל

2. The final vowel ֶה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גַּלֵּה, Hiph. הָגֶל for הַגְלֵה, Hith. הִתְגַּל for הִתְגַּלֵּה.

Remarks on Lamedh He Verbs.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending תָ, עָשָׂת Lev. 25: 21, חִיתּ 2 Kin. 9: 37 K'thibh; so in the Hiphil, הָלְאַת Ezek. 24: 12, הִרְצַת Lev. 26: 34, and Hophal, הָגְלַת Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, חָסְיָה Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, חָסָיוּ Deut. 32: 37, נָטָיוּ Ps. 73: 2 K'ri, and perhaps לָלְיוּ Prov. 26: 7, see § 141. 1; so in the imperative, אִתְּיִ בְּעֵי Isa. 21: 12; future, תִּבְכִּיוֹן, תִּבְכִּין, תִּבְעִיוֹן, תִּבְעִין, תִּשְׁתִּיוֹן, תִּשְׁתִּין, תִּחְסִיוֹן, תִּחְסִין, תִּבְרְחִי, תִּרְוִיוֹן, תִּשְׁלֶיוּ, תִּאְתֶּיוּ, Niphal preterite, נִגְּרוּ, Piel future, תְּהַדְּרִיוּן, יְכַסְּיוּ, Hiphil future, תַּגְלִיוּן, imperative, הַאְתִּיוּ for הֵאֲתִיוּ.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of ה, בָּכוֹ, גָּלוֹ, הָלוֹ, חָרוֹ, כָּרוֹ, עָבוֹ, רָאוֹ, שָׁתוֹ, and in a few instances the feminine termination is added. אָלוֹת, רָאוֹת, שָׁתוֹת. There are also examples of the omission of this termination from the construct infinitive, עֲשֹׂה and עֲשֹׂו (with suf. עֲשֹׂהוּ Ex. 18: 18), קָנֹה, רָאֹה, שָׁתוֹ; once it has the form רָאוֹחַ Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, תְּרָאֶה Dan. 1: 13, תַּעֲשֶׂה Josh. 7: 9, 9: 24, 2 Sam. 13: 12, תְּהִיֶה Jer. 17: 17; so in the Piel, תְּגַלֶּה Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רַבֵּה Judg. 9: 29. The radical י remains and rests in Hhirik in וְחִזֵּי (3 fem.) Jer. 3: 6, in the Hiphil, תֵּרֵחִי (2 masc.) Jer. 18: 23, and in the Kal imperative, חֲבִי (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, יְיַאֲתֵנִי Job 3: 25, and once before ה paragogic,

אֶחֱזָה Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁעָה Ps. 119: 117, and the Hithpael, נִעְתָּנָה Isa. 41: 23. In a few instances י is restored as a quiescent before suffixes, יְחַיֵּנוּ Hos. 6: 2, חַלֵּנִי 1 Kin. 20: 35, יְכַלְּמוּ Ps. 140: 10 K'ri, אַפְאִירֵם Deut. 32: 26. Examples of the feminine plural: תִּבְכֶּינָה, תִּרְלֶנָה, וַתְּהֹלֶלְנָה, וַתְּצַוֶּינָה, תַּצְוֶינָה and תְּרַאֶינָה, תַּצְנֶנָּה Mic. 7: 10.

4. The future of a few verbs when apocopated or preceded by Vav consecutive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, נִפְתְּ, נִגַּשׁ, נִגַּשׁ, נִגַּשׁ, נִגַּשׁ, נִגַּשׁ, and Pe Yodh נִרַשׁ, with Pattahh-furtive under the first radical of the Pe guttural, יַחַד, § 17. 1, or the vowel of the personal prefix changed to Pattahh, § 60. 1, נַיַּאַת נַיַּרְא but לֵא, וַתֵּרֵא. Most commonly Seghol is inserted between the concurring consonants. נִגְּבוּ, נִגֶּל, נִגֶּל, נִגֶּל and נִגֶּל, נִגֶּל and נִגֶּל, נִגֶּל, נִגֶּל and נִגֶּל, נִגֶּל, נִגֶּל, נִגֶּל, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, נַיַּשַׂע, נַיַּחַר, in Pe guttural נַיַּחַן from נַיַּחַן, § 60. 1. *a*. (3), יְחַר from יַחַר, or with the additional change of the vowel of the prefix to Pattahh, נַיַּחַר from יַחַר, נַיַּחַן from נַיַּחַן, נַיַּצַע נַיַּצַע Isa. 59: 17 (in 1 Sam. 15: 19, 14: 32 K'ri, this same form is from נִיט or נִיר, § 159. 3), נַיַּצַל, נַיַּצַן, נַיַּצַשׂ. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. *a*, וָאֹכַל, וָאֹצַן, וָאֹרָא, וָאֹשִׁיתָ, אֶחָז, אֶט (from נָטָה), וָאֹכַל, וָאֹצַן, וָאֹצַשׂ and וָאֶצַשׂ. In a few instances the final vowel is retained in other persons after Vav consecutive, e. g. וַיַּכֵּהוּ 1 Kin. 16: 25, וַיַּכֵּנָּה 2 Kin. 1: 10, וַיִּבְנֶה Josh. 19: 50, וַתִּבְכֶּה 1 Sam. 1: 9, וַיַּכֵּהוּ 1 Kin. 16: 17, וַיִּרְאֶה 1 Sam. 17: 42, וַיִּרְפֶּה 2 Kin. 6: 23, תֵּשִׁי Deut. 32: 18 is fut. apoc. of נָשָׂה as תֵּהִי or יִהִי of הָיָה.

5. The passive participle drops the final י in צָפוּר Job 15: 22 for צְפוּרִי, עָשׂוּר Job 41: 25 for עָשׂוּרִי, and fem. plur. נטוות Isa. 3: 16 K'thibh (K'ri נְטוּיוֹת), עשׂוות 1 Sam. 25: 18 K'thibh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, נִקְרֵיתִי and נִקְרֵיתִי, נִגְלֵיתָ and נִגְלֵיתָ, נִגְלֵינוּ and נִגְלֵינוּ, נִפְלֵיתֶם and נִפְלֵיתֶם.

2. Examples of the infinitive absolute: נִגֹּל, נִדֹּם, הִגָּלֵה. Construct: הִגָּלוֹת and הִגְלוֹת, נִגְלוֹת, הִבָּנוֹת, הֵרָאוֹת and הֵרָאוֹת; with suffixes, הִגָּלוֹתוֹ, הִגָּשׁוֹתוֹ, once as though it were a plural noun, הִזָּרוֹתֵיכֶם Ezek. 6: 8, so the Kal infin., בְּנוֹתֵךְ Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: תִּגֶּל, וַתִּגֶּל, וַיִּפֶּת, תִּחַן, נִגַּר, נִגְרָא, and in one verb with Pattahh before ח, וַיִּפַּח Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, נָאָה *to be becoming* and נָדָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is ac-

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָאוָֹה Ps. 93: 5, נָאוּ Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. מְטַהֲרוֵי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, שׁוֹשַׁתִּי Isa. 10: 13 from שָׁסָה, the שׁ being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הֹגוֹ Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גִּבַּיתִי and גִּבַּרְתִּי, once קִוֵּיתִי, כִּבַּיתִי and כִּבַּרְתִּיךָ, כִּבַּרְתִּים.

3. Infinitive absolute: קוֹהַ and קַוֹּה, כַּבֵּה, נַכֵּה, עַבֵּה, חֹגוֹ, הֹגוֹ, עָרוֹת. The construct always ends in וֹת with the exception of כַּבֵּה also כַּבּוֹת, and חַכֵּי Hos. 6: 9.

4. Future: in אֶרְוֶיךָ Isa. 16: 9 from רָוָה, the second radical is doubled as י, § 156. 1, and the third appears as ו, § 170. *a*; אֲבָקֵהּ Ex. 33: 5 is for אֲבַקֵּהּ, § 63. 1. *b*. With Vav consecutive: וַיַּגֶל, וַיִּכֶס, וַיְנַס, וַיְחַשׁ, וַיַּעַל, so in the first person singular, וָאֲצַל; once Pattahh is lengthened to Kamets, וַיָּרֹו 1 Sam. 21: 14; so in pause, תְּגַל Prov. 25: 9.

5. The imperative has Seghol in a single instance, רֵבּוּ Judg. 9: 29 and sometimes drops its final vowel לֵךְ, חֲל, בֵּן, נֵס, צֵ and צֵנָּה.

6. Pual infinitive construct with suffix: מְנוֹדָתוֹ Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הֵגְלָה and הָגְלָה, הֵחֱלִיאַת, הֵפִיחַ, הֵרְאִיתִיךָ. Yodh may quiesce in Hhirik or Tsere, הֵשִׁיתִי, הוֹצֵיתָ, הִגְלֵיתִי. Yodh once remains as a quiescent in the 3 masc. sing., הֶהֱלִי Isa. 53: 10, and once in the 3 masc. plur., הֶמְסִירוּ Josh. 14: 8 for הֶמְסִיו, § 62. 2.

2. The infinitive absolute has Kamets in הָרְבָּה by way of distinction from הַרְבֵּה and הַרְבֶּה Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הַקְצוֹת Lev. 14: 43; לַהֲשִׁאוֹת 2 Kin. 19: 25 K'thibh is for לְהַשְׁאוֹת.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, לֵצֶת, לֵרֶד, וַיֵּרֶא, יֵשֶׁב, יֵיטֵב from יָטַב, יֵז from יָזַה, יֵרֵשׁ from יָרַשׁ, יֵקֵב from יָקַב; commonly, however, Seghol is inserted between the concurring consonants, יֵאַל from אָלָה, § 111. 2. *a*, וַיֵּגֶל, יֵלֶךְ, יֵחֶמֵּם, וַיִּפֶּר, יֵחֶבֵר, וַיִּרֶב, תֵּרֶם, or Pattahh if one of the consonants is a guttural, וַיִּחַר, תִּבַּח, וַיִּנַּשׁ, וַיִּרַח. Occasionally the final vowel remains, וַיִּגְלֶה 1 Kin. 16: 17, 18: 42, תִּרְבֶּה Ezek. 23: 19, once the radical י appears quiescing in Hhirik, תֶּחְדִּי (2 masc. apoc. for תֶּחְדֶּה) Jer. 18: 23. The retention or rejection of the vowel is optional in the first person singular, וָאֶשְׁקֶה, וָאֶבֶא and וָאָבֹא from וָאֶנְבָּא, וָאֶצֶל, אֶט from נָטָה.

4. The imperative is sometimes abbreviated, הַרְבֵּה and הֶרֶב, הַרְפֵּה and הָרֶף, הַכֵּה and הַךְ, הַטֵּה and הַט, הַשְׁגֵּה for הַשְׁגֶל, הָשֵׁג (accent on the

ultimate) Ps. 39: 14 is for תַּשְׁלֵּהּ, the same word Isa. 6: 9 is from שָׁלַע, § 140. 5.

5. Hophal infinitive absolute: חָפְלֵה Lev. 19: 20.

§ 178. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as ו, הִשְׁתַּחֲוָה *to worship*, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחֲוֶיהָ, § 61. 2, plur. וַיִּשְׁתַּחֲיוּ, infin. הִשְׁתַּחֲוֹת, and once with suf. הִשְׁתַּחֲוָיָתִי 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיתֵם Ezek. 8: 16, see § 90, page 126.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִתְאַוִּיתִי, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִתְנַבִּית, הִתְרַפִּית, הִתְגַּלִּית, הִשְׁתַּחֲוִיתֶם.

3. The future apocopated and with Vav consecutive: וַיִּתְּפֹס, וַיִּתְגַּל, תִּתְחַר, וַיִּתַּל, תִּתְרַע, תִּשְׁתַּע, or with Kamets in the accented syllable, וַיִּתְאָו, תִּתְגָּר, so always in pause, וַתִּתְּפָס׃ וַיִּתְחַל Gen. 24: 65.

4. The shortened imperative: הִתְחַל, הִתְגָּר.

§ 179. 1. חָיָה *to be*, fut. יִהְיֶה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בִּהְיוֹת, לִהְיוֹת, מִהְיוֹת, though without a prefix it is הֱיוֹת, once הֱוֹת Ezek. 21: 15. The apocopated future יְהִי (in pause יֶהִי) and with Vav consecutive וַיְהִי, is for יִהְיִ, and תְּהִי Nah. 3: 11 is apoc. 2 fem. sing. for תִּהְיִי, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יְהוּא Eccl. 11: 3, where the second radical appears as ו, which it sometimes does in the imperative, הֲוֵה and הֱוֵה Gen. 27: 29 or חֱוֵא Job 37: 6, and in the participle הֹוֶה Neh. 6: 6, Eccl. 2: 22, fem. הוֹוָה Ex. 9: 3.

2. חָיָה *to live*. The root חָיַי is usually inflected as a Lamedh He verb pret. חָיָה, fut. יִחְיֶה, apoc. יְחִי, with Vav consecutive וַיְחִי, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, חַי, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form חָיְתָה Ex. 1: 16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצֹאתִי Ezek. 43: 27, מָלְאָה Isa. 21: 12, נָשֹׂא Jer. 23: 39, יֹלוֹא 2 Chron. 26: 15, תִּבֹּא Prov. 1: 10 from אָבָה, וַתֹּבֶא Deut. 33: 21 from אָתָה, וַיֹּחֶלְאָ 2 Chron. 16: 12, יִשְׁלְאָ Lam. 4: 1, שָׂבְאָ 2 Kin. 25: 29, יִשְׂבְּאָ Eccl. 8: 1, תַּחֲלֹאִים 2 Sam. 21: 12 K'ri for תָּלוֹם, תְּלוּאִים Hos. 11: 7, Deut. 28: 66 for תַּלְאוּבִים, § 56. 4, וַיִּרְאוּ הַמּוֹרְאִים 2 Sam. 11: 24 from יָרָה; the vowels are those of Lamedh Aleph verbs in אָתְנוּ Jer. 3: 22 for תְּכֵלָה, אָתִינוּ 1 Kin. 17: 14 for תִּכְלֶה, יְקָרָה Dan. 10: 14 for יִקָּרֶה; and the full Lamedh Aleph form is adopted in יַפְרִיא Hos. 13: 15 for יַפְרֶה.

Doubly Imperfect Verbs.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ״א and ל״ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע״ו and ל״ה the ו is invariably treated as a perfect consonant, and the ל״ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

Defective Verbs.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל״א verb may appear with a ל״ה form, or an ע״ו verb with an ע״י form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, כָּלָא means *to shut up* or *restrain*, and כָּלָה *to be finished:* yet a few ל״ה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from כָּלָא, but assimilated in inflection to the ל״ה paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet;* but so many ל״א forms are found with this latter signification that

it seems necessary to assume a second root קָלָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוֹא Ezek. 1: 14 is too remote from an ע״ו form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from יָטַב; יָגֹר Kal pret. *to fear*, the fut. and imper. from גּוּר; יָרַק Kal pret. and inf. *to spit*, fut. from יָרֹק; יָפַץ Kal pret. and inf. *to break* or *disperse*, fut. and imp. from פּוּץ; יָקַע Kal pret. *to be alienated*, fut. from יָקוּץ; שָׂרָה Kal pret. *to be a prince*, fut. from שׂוּר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; יָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; יָעַץ *to counsel*, borrows its Kal imper. from עוּץ; יָקַץ Kal fut. *to awake*, pret. from the Hiphil of קוּץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְיַצֵּב from יָצַב; שָׁתָה *to drink*, the causative is הִשְׁקָה from שָׁקָה; חוֹבִישׁ from יָבֵשׁ is used as the causative of בּוֹשׁ *to be ashamed*, as well as הֵבִישׁ; הָלַךְ *to go*, derives many of its forms from יָלַךְ; יָהַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

Quadriliteral Verbs.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. *a*, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פִּרְשֵׂז *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. יְבַרְסְנֶּנָּה *he shall waste it*, Ps. 80: 14. Pual pret. רֻטַּשׁ *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רֻטָּשׁ; part. מְחֻסָּם *sealed off* or *resembling scales*, Ex. 16: 14, מכֻרְבָּל *clothed*, 1 Chron. 15: 27. Hiphil pret. הֶאֱנִיחוּ *they stank*, Isa. 19: 6 for הֶאֱנִיחוּ as יַעֲמִידוּ for יְעַמִּידוּ, derived from אָזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָחַח, § 94. *a*, comp. Alexander in loc.; fut. אַשְׂמְאִילָה *I will turn to the left*, Gen. 13: 9; תַּשְׂמְאִילוּ Isa. 30: 21, part. מַשְׂמְאִלִים 1 Chron. 12: 2 from שְׂמֹאל *the left hand*, elsewhere reduced to a triliteral by the rejection of א, לְהַשְׂמִילוֹ 2 Sam. 14: 19, תַּשְׂמִילוּ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מחצצרים 1 Chron. 15: 24, etc., and מחצררים 2 Chron. 5: 12, for which the K'ri substitutes מְחַצְצְרִים or מַחֲצְרִים. As it is a denominative from חֲצֹצְרָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצְרִים; the other, if a genuine reading, is probably to be read מְחַצְרְרִים.

Nouns.

their formation (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.

2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:

3. The prefixing of vowels or consonants at the beginning of the root.

4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָב *father*, אֶרֶץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מָלַךְ *to reign*, and מֶלֶךְ *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מֶלֶךְ *king* may be said to be derived from the root מָלַךְ *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

Class I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.

2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.

3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קַטַל, קָטַל, קָטֹל, קָטוֹל, or to the first, קִטַל, קֶטַל, קֻטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קִטֶּל, קֶטֶּל, קֻטֶּל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קֶטֶל *slaughter*, and this only occurs in Obad. ver. 9.

b. As ĭ, ŏ and ŭ rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ă*, בְּעַט *a little* prop. *paucity*, דְּבַשׁ *honey*, גֶּבֶר *man*; *ā*, אֵזֶל *strength*, כְּתָב *writing*, שְׁאָר *residue*; *ĕ*, שֶׁכֶם *shoulder*, סְנֶה *bush*; *ē*, יֶלֶל *howling*, כְּאֵב *grief*, זְאֵב *a wolf*; especially *i*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּיא *a valley*, שָׁוְא *vanity*, חֵטְא *sin*, נֵרְד *spikenard*, קֹשְׁט *truth*. Kamets is only found before Vav, § 63. 2. *a*, מָוֶת, and in pause, § 65, אֶבֶן, בֶּרֶם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly ĕ, § 60. 1. *a* (5), but occasionally *ă*, אֶצְבַּע *finger* for צִבְּע, אֲשְׁנָב *lattice*, אַבְנֵט *belt*, אֶזְרוֹעַ and זְרוֹעַ *arm*, אֶתְמוֹל and תְּמוֹל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֱלִיל *emptiness*, שִׁכּוֹל *bereavement*, עֻזּוּז *strength*, צֶדֶק *righteousness*, עֶזֶר *help*, גֹּדֶל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גְּבִיר *lord* from גָּבַר *to be mighty*, אֱנוֹשׁ *man* from אָנַשׁ *to be sick*, גְּבוּל *boundary*, נֶסֶךְ *libation* prop. *pouring out*, עֵמֶק *valley* prop. *depth*, חֹמֶץ *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. גֶּבֶר and גֹּבֶר *man*, עֵשֶׂב and עֵשֶׂב *plant*, בֵּלָא and בְּלִיא *prison*, בֹּהֶן and בְּהֹן *thumb*, נֹגַהּ and נְגֹהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive שָׁטֹל and שָׁטְלָה, § 87, קָטְלִי and קָטְלְכֶם. (4.) The fact that Segholates may arise alike from קִטֵּל and קִטֵּל, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֶבֶד *servant*, Aram. עַבַד, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פ״א *roots*. Aleph, as a first radical, sometimes receives a long vowel (ֵ) instead of Sh'va (ְ), § 60. 3. *c*, אֵמוּן *fidelity* for אֱמֶת, אֵזוֹר *girdle* for אֱזוֹר.

ע *Guttural and* ל *Guttural*. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בָּטַח *confidence*, שָׁמַע *hearing*, גָּבַהּ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh נַעַר *young man*, נַעַר *youth*, פַּחַד *fear* but אֹהֶל *tent*, לֶחֶם *bread*.

פ״י *and* פ״ן *roots*. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, בּוּל *produce* for יְבוּל, סוֹד *familiarity* for יְסוֹד, שֵׂא *elevation* for נְשֵׂא, חִי *lamentation* for נְהִי, particularly in feminines and secondary derivatives; thus, חַמָּה, חֲדָה, עֲצָה, רֶשֶׁת drop an initial Yodh, and קִבָּה, כִּיסֵּי an initial Nun. Nun may also experience assimilation when it is a second radical, אַף *anger* for אַנְף, כּוֹס *cup* for כַּנְס.

ע״ו *and* ע״י *roots*. In Segholates ו is preceded by Kamets עָוֹל (according to Baer עָוֶל in Ezek. 28: 18) *wickedness*, תָּוֶךְ *midst*, unless the last radical is a guttural, לֶוַח *space*; י is preceded by Pattahh and followed by Hhirik, לַיִל *night*, עַיִן *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as כִּר *brand* for כִּוּר, אִי *island* for אִיּוּ, רִי *watering* for רִיּוּ, § 53. 3.

ל״ה *roots*. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סְנֶה *bush*, בֶּכֶה *weeping*, חֶגֶה *thought*. When י appears as the radical, it prefers the form בְּכִי *weeping*, פְּרִי *fruit*, כְּלִי *vessel*; ו retains its consonantal character in סָתָו *winter*, שְׂלָו *quail*, or it may be changed to its cognate vowel *ū*, which combines with the preceding *ā* to form *ō*, § 62. 1, דְּיוֹ (for *d'yaū*) *ink*, תְּאוֹ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שָׂחוּ *swimming* for שַׂחְוִי, בְּהוּ *emptiness*; the lexicon of Gesenius contains the forms מְדֵו *garment*, קֵצוֹ *end*, שְׁלֵו *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָדוּ, קָצוּ, שָׁלוּ, and חַגְוֵי may similarly be referred to חָגוּ *cleft*.

2. The main vowel in the ultimate.

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטָל or קֶטָל, קָטֵל, קָטִיל, קָטוּל, קָטוֹל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטָן and קָטֹן *small*, דָּשֵׁן *fat*, נְחוּשׁ *made of brass*, בָּחוּר *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, יָרָק *herbs* prop. *green*, שֵׁכָר *strong drink* prop. *intoxicating*, נָמֵר *leopard* prop. *spotted*, צָנִיף and צָנִיף *turban* prop. *wound around*, כָּבוֹד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע״ו verbs they have superseded the regular formation, § 155. 1, קָם for קָיָם. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, אָבִיב *Abib, the time of ears of corn*, אָסִיף *ingathering* prop. *the being gathered*, בָּצִיר *vintage*, זָמִיר *pruning-time*, חָרִישׁ *ploughing-time*, קָצִיר *harvest*, Comp. § 203. 1. *b*.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones, גָּדוֹל *great*, גָּדֵל *growing great*; חָזָק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רָחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרֹךְ *long*, עָגֹל *round* עָמֹק *deep*, גָּבֹהַּ *high*; אָדֹם *red*, בָּרֹד *spotted*, נָקֹד *speckled*, יָרֹק *green*, פָּסֹחַ *striped*, צָחֹר *white*, שָׁחֹק *bay*, שָׁחֹר *black*; מָתוֹק *sweet*, בָּחוּר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, יָגֵעַ *weary*, אָבֵל *grieving*, חָפֵץ *desiring*, יָרֵא *fearing*, עָלֵז *exulting*.

c. The active signification asserted for the form קָטוֹל in a few instances cannot be certainly established; אָצוֹן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is יָקוּשׁ or יָקוּשׁ *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּחוֹן Jer. 6: 27 may as well be rendered *I have set thee to try* as *for a trier* (of metals); חָכוֹן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עָשׁוֹק Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל״ה roots are restricted to forms with *i*, in which the radical י quiesces, עָרֵי *fresh*, עָנִי *afflicted*, נָקִי or נָקְיָא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ĕ*, ֶ, שָׂדֶה and שָׂדֵי *field*, יָפֶה *fair*, גָּאֶה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגֵה, תָּו *mark* for תָּוֵה, עֵץ *tree* for עֲצֵה, בֵּן *son* for בִּנֵה, פִּי *mouth* for פִּיוֵה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, עָנָו *meek*, or *ē*, שָׁלֵו *secure*.

3. *The main vowel in the penult.*

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטֵל, קוֹטֶל, קוֹטָל, קִיטֵל, קִיטָל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתָם *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׁוּעָל *fox* prop. *digger*, כִּילָּם *hammer* prop. *pounder*, הֵילֵל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, כּוֹבֵס *fuller*, כֹּהֵן *priest*, כּוֹרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רוֹעֶה *shepherd*, רוֹפֵא *physician*, רוֹקֵחַ *dealer in unguents*, רוֹקֵם *embroiderer*, שׁוֹמֵר *watchman*, שׁוֹעֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עוּגָב and עֻגָב *pipe*, גּוּמָּץ *pit*.

c. ע״ע *roots.* The contraction of ע״ע and the quiescence of ע״ו roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע״ע roots are סָבְבְ, סָבְבְ, סַבְבְ, סַבְבְ, § 185. *b*. Of these סַבְבְ = סֹבְבְ belongs to the monosyllabic formation, and is chiefly used of abstracts, בַּר *purity*, רַב *multitude*, תַּם *integrity*, עַל *yoke;* and סָבְבְ = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, תָּם *perfect*, חָג *feast;* while סַבְ and סֵבְ may arise indifferently from either, נַק *rottenness* is an abstract noun for נָקֵק, but רַךְ *tender* is an adjective for רָכֵךְ, Kamets being compressed to

Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לִבָּב, and מֵחַ *fat* for מָחַח, but חֵן *favour* for the monosyllable חַנָּן.

ע"ו and ע"י *roots.* Nouns from quiescent ע"ו and ע"י roots may be divided into three pairs of forms, קָם, רַב; קוּם, רִיב; קוּם, רִיב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רִיב *strife*, טוּב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, זָד *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רֵישׁ = רֵישׁ *poverty*, רִיק = רֵיק *empty* אוֹן = אָוֶן *strength*, טוֹב = טֵוֹב *good.*

Class II.—*Nouns with reduplicated radicals.*

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ĭ* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלָּשׁ *very weak*, פַּקֵּחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חַנּוּן *full of grace*, רַחוּם *merciful.*

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. *a*, אַכָּר *husbandman*, דַּיָּג *fisherman*, דַּיָּן *judge*, חָרָשׁ (= חֹרֵשׁ) *workman*, טַבָּח *cook*, יַמָּח *seaman* (from יָם *sea*), כַּבָּל *bearer of burdens*, צַיָּד *hunter*, קַשָּׁת *bowman*, גַּנָּב *thief*, not a mere equivalent to גּוֹנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קַטֵּל is applied to deformities and defects, physical or moral, אַלֵּם *dumb*, גִּבֵּן *hump-backed*, חֵרֵשׁ (= חֹרֵשׁ) *deaf*, עִוֵּר *blind*, פִּסֵּחַ *lame*, קֵרֵחַ *bald*, עִקֵּשׁ *perverse.*

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, חֲרִישׁ and קִרְיוֹן *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שִׁיחוֹר *the Nile* prop. *very black*, צִינוֹק *prison*, זִירוּד *spark*, קִירוֹב *battle*, נִיצוֹץ *spark.*

d. The following double the third radical in place of the second, פִּרְחָה *brood*, רַעֲנָן *green*, שַׁאֲנָן *quiet*, נָאוָה *comely* from נָאָה, the last radical ap-

pearing as י, § 170, אֲבַלָּל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע״ע and more rarely ע״ו roots reduplicate the biliteral formed by their contraction, גַּלְגַּל and גַּלְגַּל *wheel* prop. *roller*, חַחֲחַת *frightful*, זַרְזִיר *girt*, כֶּתֶר *crown of the head* prop. *dividing* (the hair); so fem. חַלְחָלָה *severe pain*, כַּלְכָּלָה *casting down*, גֻּלְגֹּלֶת *skull*, and plur. סַלְסִלּוֹת *baskets*, עִוְּתִים *turning upside down* from עָוָה = עָוַת, לֻלָּאוֹת (sing. לוּלָא) *loops* and לוּלִים (sing. probably לוּלֵה = לוּלְיָה) *winding stairs* from לָוָה = לָוַי; a root לול is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צַלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עֵרֹם and עֵרֹם *stark naked, totally destitute*, קִלְקָל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כּוֹכָב *star* for כַּכָּב, טוֹטָפוֹת *bands* worn on the forehead for קִרְקְלֹן, (with the ending ן added) *ignominy* for קִלְקָלֹן, בָּבֶל *Babylon* for בָּלְבֵל, or its assimilation to the succeeding consonant, כִּכָּר *something circular, a circuit* for כִּרְכָּר. The second member of the reduplication suffers contraction or change in שַׁרְשָׁה *chain* for שַׁרְשֶׁרֶת and קַרְקַע *floor* for קַרְקַר.

2. Abstracts are formed with a doubled middle radical by giving *ā* to the second syllable and *ĕ* to the first, חֲבֶבֶק *folding* the hands, שִׁלֻּם *retribution*, שִׁקֻּץ *abomination*, and in the plural כִּפֻּרִים *atonement*, פִּקֻּדִים *commandments*, שִׁלּוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil תְּהוּמָה *melting* from נָהַם, חֲשֻׁכּוֹת *cessation* from the ע״ו root פּוּג, Niphal נַפְתּוּלִים *wrestlings*; נִחוּמִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ע״ע roots reduplicate the biliteral to which they are contracted, חַרְחֻר *inflammation*, שַׁעֲשֻׁעִים *delight*.

c. A few roots, which are either ע״ו or ע״י guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נֵעֱצוּץ *thorn-hedge*, פָּאֳרוּר (= פָּאֲרוּר) *ruddy glow*, תֹּמְרוּרִים *upright columns* designed for way-marks, שַׁעֲרוּרָה *horror*, נַאֲפוּפִים *adulteries*, גַּבְנֻנִּים *ridges*, also with *ō* or *ī* in the last syllable, נִיחוֹחַ *acquiescence*, נַהֲלֹל *pasture*, סַגְרִיר *shower*, פַּלְלִיר *obscuration*, שַׁפְרִיר (K'thibh שפרור) *tapestry*, חַכְלִיל whence חַכְלִילִי *dark*. The concurrence of consonants is relieved in שַׁבְלוּל (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקַחְקוֹחַ *complete opening*, יְפֵהְפִיָּה *very beautiful*, or more particularly repetition, הֲפַכְפַּךְ *twisted* prop. *turning again and again*, חֲלַקְלַק *slippery*, עֲקַלְקַל *crooked*, פִּתַלְתֹּל *perverse*, אֲסַפְסֹם *mixed*

multitude prop. *gathered here and there*, רַבְרְבָה *spots* or *stripes*, חַפְרְפָרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אַרְמְדוֹם *reddish*, יַרְקְרָק *greenish*, שַׁחַרְחֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in חֲצֹצְרָה *trumpet* for חַצְרָצָה, and probably עִזְאזֵל Lev. 16: 8 for עַזָּזֵל.

b. פ״י roots drop their initial radical, חַבְחֲבִים *gifts* from יָהַב, צֶאֱצָאִים *offspring, issue* from יָצָא.

Class III.—*Nouns formed by prefixes.*

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אַכְזָב *utterly deceitful*, אַכְזָר *violent*, אֵיתָן (= אֵתָן) *perennial*, אַזְנָח (only represented by a derivative, § 94. *a*) *very foul, fetid*, אַשְׁמָן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אַזְכָּרָה *memorial*, אַחֲוָה *declaration*.

a. This form corresponds with أَفْعَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. *b* (2), respecting the formation of the Hiphil species and the origin of its cognate idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ח is substituted for it in חֵיכָל (= אֵיכָל) *palace, temple* prop. *very capacious* from יָכֹל in the sense of its cognate כּוּל *to contain*. So, likewise, in a few verbals with feminine terminations, הַטְעָיָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַצָּלָה *deliverance* from נָצַל, הַנָּחָה *grant of rest* (= הַנְיָחָה) from נוּחַ, הַדָּרָה *aspect* from נָדַר; תְּהִלּוֹת *praises* from הָלַל may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. *a*, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ח, as in the Shaphel species in Aramaeic, שַׁלְהֲבָא *flame* from לָהַב, שַׁבְלוּל *snail* from בָּלַל, שַׁקְעוּרוֹת *depressions* from קָעַר.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. *c*, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מְסוֹבֵב, יְקַטֵּל, תְּבַלֻּל, תְּאַשּׁוּר; more commonly they receive *ă* or *ĭ* followed by a long vowel in the ultimate, e. g. מִקְטָל, מַקְטֵל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מַאֲכָל *food*, מַטָּע *planting*, מַשּׂוֹר *saw*, תַּחְמָס *a species of bird*, יַהֲלֹם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b*, מֵחָקֵר *depth*, מֶרְכָּב *chariot*, מֶלְקָחַיִם *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִזְבֵּחַ, מִסְפֵּד, מַלְקוֹשׁ, מַשְׁקוֹף. A few words have *ă* in the ultimate, מַחֲלַת *harp*, מַחֲנַק *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מְקֻדָּשׁ Ex. 15: 17, מַמְגֻרוֹת Job 9: 18, מַמְגֵרוֹת Joel 1: 17.

b. פ״י *roots*. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מֵישָׁר *rectitude*, תִּירוֹשׁ *new wine*, תֵּימָן *south*, or as ו resting in Hholem or Shurek, מוֹעֵד *appointed time*, מוּסָר *correction*, תּוֹשָׁב *sojourner*, תּוּגָה *sorrow*. In a few instances it is rejected, תֵּבֵל *world*, or assimilated to the following radical, מַצָּע *bed*, מַדָּע *knowledge*.

ע״י *and* ע״ו *roots*. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְצָד *citadel*, מְהוֹם *sound place*, תְּהוֹם *ocean*, קוּם *living thing*, or more commonly a pretonic Kamets or Tsere, מָאוֹר *luminary*, מָדוֹן, מָדֹן and מָדָן *strife*, מֵרוֹץ *race*, מָרִיב *adversary*. The feminine form is almost always adopted after ת, תְּשׁוּעָה *salvation*, תְּרוּמָה *oblation*.

ע״ע *roots*. The root is mostly contracted to a biliteral and the vowel compressed to *ă*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b*, מֶכֶס *tribute* for מָכַס, מֶרֶר *bitterness* for מָרַר, תֶּבֶל *defilement* for תָּבַל, מוֹרָא *fear* for מָרַא, תֹּרֶן *mast* for תָּרַן; more frequently it receives a pretonic Kamets or Tsere, כָּסֶה *covering*, מָגֵן *shield*, מְעוֹז *fortress*, מֵצַר *anguish*. In מָשַׁךְ *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ת is almost always followed by the feminine ending, תַּחְלָה *folly*, תְּחִלָּה *beginning*, תְּפִלָּה *prayer*.

ל״ה *roots*. The ultimate has ־ָה, מַדְוֶה *disease*, מִרְעֶה *pasture*, which is apocopated in a few words, מַעַל *lifting up*, מַעַל *higher part*, מִן and נִן *on account of*, and always disappears before the feminine ending ־ָה, § 62. 2. *c*, מַעֲלָה *ascent*, מִצְוָה *commandment*, תִּקְוָה *hope*, תְּלָאָה *weariness*. Before the feminine termination ת the final radical appears as quiescent י or ו, תַּרְבִּית *interest*, תַּזְנוּת *whoredom*, מַחֲנוֹת *encamping*, מִרְעֵית *pasture*. Yodh is retained as a consonant after *ū*, מַחֲלָיִם *diseases*.

§ 193. The letter מ is a fragment of the pronoun מִי *who* or מָה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מַשְׂכִּיל *didactic psalm* prop. *instructor*, מֹץ (from נָצַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מַפְתֵּחַ *key* from פָּתַח *to open*, מַלְמֵד *goad* from לָמַד *to learn*, מַשּׂוֹר *saw* from נָשָׂה *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מוֹשָׁב *period of residence*.

a. Several denominatives are formed by prefixing מ in a local sense, מַרְאֲשׁוֹת *place at the head* from רֹאשׁ, מַרְגְּלוֹת *place at the feet* from רֶגֶל, מַדְמֵנָה *dunghill* from דֶּשֶׁן, מַלְבֵּן *brickkiln* from לְבֵנָה, מַזְרֶה *sterco se* from מָגוֹר, מַשְׁקֵל *wagon rampart* from שָׁקַל, מַעְיָן *place of fountains* from עַיִן, מִקְשָׁה *field of cucumbers* from קִשֻּׁא, מַתְבֵּן *heap of straw* from תֶּבֶן.

4. The action or the quality *which* is expressed by the root, מַטְבֵּחַ *slaughter*, מִסְפֵּד *mourning*, מַחֲלָה *sickness*, מִשְׁגֶּה *error*, מִישׁוֹר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מַהְפֵּכָה *overturning*, מַשְׁאֵת Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מַאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מַלְקוֹחַ *booty* from לָקַח *to take*, מַשְׁמַנִּים *fat things* from שָׁמַן *to be fat*, מִצְעָר *that which is small*, מֶרְחָק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מָאוֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מַאֲכֶלֶת *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold* or *for sale*; מַמְלָכָה *royal authority* and *kingdom*; מוֹצָא *the*

act, place, and time of going forth and *that which goes forth*; מוֹשָׁב *the place and time of sitting* or *dwelling* as well as *they who sit* or *dwell.*

§ 194. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephthah*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוֹר *apostate* prop. *departer*, יַלְקוּט *bag* prop. *gatherer*, יָקוּם *living thing* prop. *that* (*which*) *stands*, יִצְהָר *fresh oil* prop. *that* (*which*) *shines.*

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תְּדְהָר *oak* prop. *that* (*which*) *endures*, תַּכְרִיךְ *cloak* prop. *that* (*which*) *wraps up*, תַּנּוּר *furnace* prop. *that* (*which*) *burns*, תַּפּוּחַ *apple* prop. *that* (*which*) *exhales* fragrance. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבוּן *understanding*, תַּמְרוּר *bitterness*, תַּעֲנוּג *delight.* It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשָׁב *one dwelling* on another's lands, *tenant, vassal.*

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תַּרְדֵּמָה *deep sleep*, תְּשׁוּעָה *salvation*, תִּפְאֶרֶת *beauty*, תַּרְמִית *fraud.*

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶתַח *handle* of a dagger from נָתַח, נְצָה *excrement* from the crop of a bird from נָצָא, נְסִבָּה *turn, course* of things from סָבַב.

Class IV.—*Nouns formed by affixes.*

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ן appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרוֹן *last* from אַחַר *after*, רִאשׁוֹן *first* from רֹאשׁ *head*, תִּיכוֹן *middle* from תָּוֶךְ *midst*, נְחֻשְׁתָּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֶבְיוֹן *poor*, עֶלְיוֹן *most high*, אַלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קְטָלוֹן, e. g. עִוָּרוֹן *blindness*, בְּטָחוֹן *confidence*, עָצְבוֹן *pain*, יָקְרוֹן *paleness*, though various other forms likewise occur, e. g. אֲבַדּוֹן and אַבְדָן *destruction*, פְּרָזוֹן *dominion*, כְּשָׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבָּתוֹן *a great sabbath*, זֵד *proud*, זֵדוֹן *exceedingly proud*, and once diminutive אִישׁ *man*, אִשׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יְשֻׁרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or t rm of endearment, while others think that the termination וּן has no further meaning than to make of the word a proper name, comp. זְבֻלוּן. See Alexander on Isaiah 44: 2.

b. ן is occasionally affixed with the vowel ĕ, גַּרְזֶן *axe*, צִפָּרֶן *nail*.

c. A few words are formed by appending ם, e. g. פְּדוּיִם and פִּדְיוֹן *ransom*, סֻלָּם *ladder* from סָלַל *to lift up*, חַרְטֹם *sacred scribe* from חֶרֶט *stylus*, דָּרוֹם *south* from דָּרַר *to shine*; עֹר ל, e. g. גַּנְּתַל *garden* from גֶּפֶן *vineyard*, גַּבְעֹל *calyx* or *cup of a flower* from גָּבִיעַ *cup*, קַרְסֹל *ankle* from קֶרֶס *joint*, חַרְגֹּל *locust* from חָרַג indicative of tremulous motion, עֲרָפֶל *thick darkness* from עָרָף *cloud*, בַּרְזֶל *iron* probably from בָּרַז *to pierce*.

§ 196. The vowel ִי forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרַמִּי *Aramæan*, מִצְרִי *Egyptian*, יִשְׂרְאֵלִי *Israelitish*, *an Israelite*, דָּנִי *Danite*, קְהָתִי *Kohathite*, גֵּרְשֻׁנִּי *Gershonite*.

2. It is also added to other substantives, צְפוֹנִי *northerner*, נָכְרִי *foreigner*, פְּרָזִי *villager*, רַגְלִי *footman*, עִתִּי *timely*, פְּנִימִי *inner* from the plural פָּנִים; to a few adjectives, אַכְזָרִי and אַכְזָר *violent*, אֱוִלִי and אֱוִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנִי *front* from לִפְנֵי + ִי, § 62. 2.

a. The feminine ending ה ָ is dropped before this ending, יְהוּדִי *Jew* from יְהוּדָה, בְּרִיעִי *Beriite* from בְּרִיעָה, or the old ending ת ָ takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or נ is inserted between the vowels,

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final ִי combines with the appended ִי into ī, § 62. 2, לֵוִי *Levite* and *Levi*, שׁוּנִי *Shunite* and *Shuni*.

b. In a very few instances ָי takes the place of ִי, e. g. חוֹרָי *white stuffs*, הוֹרָי *basket*, לוּלָי *loop*, and perhaps חֲטוּלָי, in a collective sense *windows*, חֲטוּפָי *uncovered*, כְּרָי (for נְכִרָי) *crafty*.

Multiliterals.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עַקְרָב *scorpion*, גִּזְבָּר *treasurer*, חֶרְמֵשׁ *sickle*, גַּלְמוּד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמֶשֶׂק *damask*, הֲמָנֶל *frost*, סְמָדַר *vine blossom*, or preserved by the insertion of Daghesh-forte, חַלָּמִישׁ *flint*, עַכָּבִישׁ *spider*, פִּלֶּגֶשׁ and פִּילֶגֶשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֲטַלֵּף *bat*, סְנַפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צְפַרְדֵּעַ *frog*, שַׁשְׁבֵּץ *cloth*, אֲדַשְׁתְּרָן *mule*, אֲחַשְׁדַּרְפָּן *satrap*.

3. Compound words are few and of doubtful character, צַלְמָוֶת *shadow of death*, בְּיוֹמָהּ *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיַּעַל *worthlessness* prop. *no profit*, בְּאֵבְלָהּ *darkness of Jehovah*, שַׁלְהֶבְתָּהּ *flame of Jehovah*, except in proper names, מַלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

Gender and Number.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ָה or ת, e. g. קָטֹל *masc.*, קָטְלָה or קָטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ת, which was either attached directly to the word, קִטְלַת which, by § 61. 2, becomes קִטְלַ֫ת, or added by means of the vowel *a*, קִטְלָת or קִטְלָ֫ת, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קִטְלָ֫ה. The termination ־ַת or ־ָת is still found in a very few words, בָּרֶ֫קֶת *emerald*, קָאַ֫ת *pelican*, שִׁפְעַ֫ת *company* 2 Kin. 9: 17, מָחָ֫ר *morrow*, מָנָ֫ת *portion*, קָצָ֫ה *end*, מַשְׂאֵת Josh. 13: 13, and the poetic forms, זִמְרָ֫ת *song*, נַחֲלָ֫ת *inheritance*, עִזְרָ֫ת *help*, פֹּ֫רָת *fruitful*, שֵׁנָ֫ה *sleep*. Two other words, חֵ֫רֶת Ps. 74: 19 and נְגִינַ֫ת Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, רִשְׁעָתָהּ, רִשְׁעָתָ֫ךְ, חַרְתֹּו.

c. The feminine ending ־ָה receives the accent and is thus readily distinguished from the unaccented paragogic ־ָה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בְּעֵרָה *burning* Hos. 7: 4, גְּלִילָה *Galilee* 2 Kin 15: 29, הֲרֵסָה *destruction* Ezek. 7: 25, רָחָמָה *vulture* Deut. 14: 17, שְׁפָלָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ת in דַּשָּׁא *threshing* Jer. 50: 11, חָמָא *terror* Isa. 19: 17, חֵמָא *wrath* Dan. 11: 44, לְבָיָא *lioness* Ezek. 19: 2, סִמָּא *mark* Lam. 3: 12, מָרָא *bitter* Ruth 1: 20, קָרְחָא *baldness* Ezek. 27: 31, שֵׁנָא *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be זָלָא *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָלָא cognate to זוּר. The feminine ending in pronouns of the second and third persons, and in verbal futures is ־ִי; an intermediate form in *e* appears in זֹאֹ֫ת Isa. 59: 5 and עֶשְׂרֵה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ת may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אֵם *mother.* אָתוֹן *she-ass.* פִּילֶגֶשׁ *concubine.* שֵׁגָל *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אֹזֶן *ear.*	זְרוֹעַ *arm.*	כַּף *palm.*	קֶרֶן *horn.*
אֶצְבַּע *finger.*	יָד *hand.*	כָּתֵף *shoulder.*	רֶגֶל *foot.*
בֹּהֶן *thumb.*	יָרֵךְ *thigh.*	עַיִן *eye.*	שֵׁן *tooth.*
בֶּרֶךְ *knee.*	כָּנָף *wing.*	צֶלַע *side.*	שׁוֹק *leg.*

The following nouns are also feminine:

אָח *brazier.*	חֶרֶב *sword.*	עִיר *city.*	פִּת *morsel.*
אָשׁוּר *footstep.*	כּוֹס *cup.*	עַיִשׁ *Great Bear.*	צֹהַר *light.*
בְּאֵר *well.*	נֹגַהּ *brightness.*	עֶרֶשׂ *couch.*	רִבּוֹא *myriad.*
בֶּטֶן *belly.*	נַעַל *shoe.*	עֲשֹׂת *workmanship.*	תֵּבֵל *world.*

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

†אֶבֶן *stone.*	†דֶּרֶךְ *way.*	*מִבְצָר *fortress.*	†פַּעַם *time (repetition).*
*אוֹר *light.*	*הֵיכָל *temple.*	*מִזְבֵּחַ *altar.*	
אוֹת *sign.*	*הָמוֹן *multitude.*	מַחֲנֶה *camp.*	*צָבָא *host.*
אֳנִי *fleet.*	זָקָן *beard.*	*מַטֶּה *rod.*	צָפוֹן *north.*
אָרוֹן *ark.*	חַלּוֹן *window.*	*מָקוֹם *place.*	קֶשֶׁת *bow.*
אֹרַח *path.*	חָצֵר *court.*	נְחֹשֶׁת *brass.*	†רוּחַ *spirit.*
†אֶרֶץ *earth.*	יוֹבֵל *jubilee.*	†נֶפֶשׁ *soul.*	†רְחוֹב *street.*
†אֵשׁ *fire.*	†יָמִין *right hand.*	סִיר *pot.*	*רֶחֶם *womb.*
*בֶּגֶד *garment.*	יָתֵד *peg.*	†סֹלֶת *flour.*	*רְתָם *juniper.*
*בַּיִת *house.*	*כָּבוֹד *glory.*	עָב *cloud.*	שְׁאוֹל *Sheol.*
גֶּדֶר *wall.*	כַּד *pail.*	*עֲבֹת *cord.*	*שֵׁבֶט *sceptre.*
גַּיְא *valley.*	†כִּכָּר *circuit.*	*עַם *people.*	שַׁבָּת *sabbath.*
גַּן *garden.*	*כֶּרֶם *vineyard.*	†עֶצֶם *bone.*	שֶׁמֶשׁ *sun.*
†גֶּפֶן *vine.*	*לֵב *heart.*	עֶרֶב *evening.*	שַׁעַר *gate.*
*גֹּרֶן *threshing-floor.*	לֶחֶם *bread.*	†עֵת *time (duration).*	תְּהוֹם *ocean.*
	†לָשׁוֹן *tongue.*	*פָּנִים *face.*	*תֵּרָן *south.*
†דֶּלֶת *door.*	*מַאֲכָל *food.*		*תַּעַר *razor.*

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12: 25; so יַאֲבָל fem. Hab. 1: 16, מַבּוּל fem. Hab. 1: 10, מִזְבֵּחַ fem. Ezek. 43: 13, עֵצִם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פַּר *bullock*, פָּרָה *heifer*, עֵגֶל *calf*, fem. עֶגְלָה, כֶּבֶשׂ *lamb*, fem. כִּבְשָׂה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אָתוֹן. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גָּמָל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זְאֵב *wolf*, שׁוֹר *ox*, are masculine, אַרְנֶבֶת *hare*, יוֹנָה *dove*, רָחֵל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֱדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׂדִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*). פַּחָה *governor*, כְּנָת *colleague*, קֹהֶלֶת *preacher*, and of collectives (comp. *humanity* for *mankind*), דָּג *a fish*, דָּגָה *fish*, עָנָן *a cloud*, עֲנָנָה *clouds*, עֵץ *a tree*, עֵצָה *timber*, אוֹרֵחַ *a traveller*, אֹרְחָה *caravan*, צֹלֵעַ Zeph. 3: 19 *the halting*, פְּלֵטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רֶשַׁע and רִשְׁעָה *wickedness*, distinguished by Ewald as *τὸ ἄδικον* and *ἀδικία*, חֶרְפָּה *shame*, עַצְלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צֶדֶק *rightness*, אֲפֵלָה *darkness*, equivalent to אֹפֶל, נְגֹהָה (= נֹגַהּ) *brightness*, יְשׁוּעָה (= יֶשַׁע) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אָפֵל *dark*, אֲפֵלָה *the dark*, *τὸ σκοτεινόν*, יְשׁוּעָה *the being saved* from יָשׁוּעַ, פְּלִילָה *justice* from

פָּלִיל *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מְלוּכָה *king*, מְלוּכָה *kingly office or sway*, נָבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כְּהֻנָּה *priesthood or priestly duty*, רַכָּל *merchant*, רְכֻלָּה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוֶּר *blind*, עִוֶּרֶת *blindness*, גִּבֵּחַ *having a bald forehead*, גִּבֶּחֶת *baldness in front*, חַטָּא *sinner*, and חַטָּאת *sin*, בַּהָה *terror*, בַּהֲלָה *scoffing*, חַלָּחָה *anguish*, or to those which have a prefixed letter מ, מַהְפֵּכָה *overthrow*, מִמְשָׁלָה *dominion*, מְהוּמָה *confusion*, or particularly ת, תְּשׁוּעָה *salvation*, תְּעוּדָה *testimony*, תִּקְוָה *hope*, תְּלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילָה *judgment*, עֲלִילָה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination וּת being often found in place of יּת, חָפְשִׁית 2 Chron. 26: 21 K'ri, חפשות K'thibh, *disease* prop. *freedom* from duty, חָפְשִׁי *free*; חַכְלִילוּת *redness*, חַכְלִילִי *red*; מְרִירוּת *bitterness*, מְרִירִי *bitter*; כְּבֵדוּת *heaviness*, אַלְמָנוּת *widowhood*. In a very few instances the termination וּת is superimposed upon י, viz.: אֲצִלוּת, קוֹמְמִיוּת. The termination יּת or וּת in abstracts derived from ל״ה roots is of a different origin from that just explained and must not be confounded with it; י or ו is there the final radical softened to a vowel, § 170, as שְׁבִית or שְׁבוּת *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֳנִי *fleet*, אֳנִיָּה *ship*, שֵׂעָר *hair*, שַׂעֲרָה *a hair*, עֵנָב *swarm*, דְּבוֹרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother*, אַמָּה *metropolis*, יֶרֶךְ *thigh*, יַרְכָה *hinder part, extremity*, כַּף *palm* of the hand, כַּפָּה *palm-branch*, מֵצַח *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פִּיָּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יָחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous* (*man*), צַדִּיקִים or צַדִּיקִם *righteous* (*men*). The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins;* in two instances the vowel-

letter א takes the place of ו, § 11. 1. *a*, בֹּאת Ezek. 31: 8, בְּצֹאת Ezek. 47: 11.

a. The masculine plural sometimes has ־ִין instead of ־ִים, e. g. בְּצִין oftener than בְּצִים in the book of Job, בְּלָבִין Prov. 31: 3, רָצִין 2 Kin. 11: 13, עֵלִין Mic. 3: 12, שְׁיֵעִבִין Lam. 1: 4, חֲצִין Ezek. 4: 9, רָמִין Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in ־ִי without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, בָּרִי 2 Kin. 11: 4, פְּרָתִי, שָׁלִשִׁי 2 Sam. 8: 18, שָׁלִשִׁי 2 Sam. 23: 8, and חצי 1 Sam. 20: 38 K'thibh (K'ri חֲצִים), are singulars used collectively; עֲנָבִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רְמוֹנִי Cant. 8: 2, are in the singular with the suffix of the first person; נְגִינִי Ps. 45: 9 is not for נְגִינִים *stringed instruments*, but is the poetic form of the preposition מִן *from;* פְּאֵרִי Ps. 22: 17 is not for פְּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in ־ָי. But חָלָי Zech. 14: 5 and שָׁלַי Judg. 5: 15, are plurals with the suffix of the first person. In חוזי 2 Chron. 33: 19, which is probably a proper name, and גַּבֵּי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final י is a radical as in שָׁדַי = שָׁדַד. חוֹרַי Isa. 19: 9 is a singular with the formative ending ־ַי, § 196. *b*; חַלּוֹנַי Jer. 22: 14 and חֲשׂוּפַי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַפּוֹנַיִם *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׂוּפֵי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). יָדַי Ezek. 13: 18 is commonly regarded as an absolute dual for יָדַיִם, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שַׁדַּי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלָתוֹת. So, כֶּסֶת *pillow*, תּוֹרַת *law*, שׁוֹקַת *trough*, חֲנִיתַת *spear*, אַלְמָנוּת *widowhood*, כְּרִיתוּת *divorce*, תּוֹנוּת *whoredom*, שָׂפָה *lip* pl. שִׂפְתַיִם. To these must be added שַׁלְהֶבֶת, provided it be derived from שַׁלְהָבָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁלַהּ, when the final ת will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in ו and ־ִ occasionally added to the construct, § 222, and in ה־ָ or ם־ָ added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. וּן; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = וֹת, *ā* as in the Kal part. (*kātil* = קֹטֵל), the Piel of ע״ע verbs (סוֹבֵב = Arab. 3 conj. *kātala*) and the פ״א fut. (*yakul* = יֹאכַל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וֹת in the plural, some feminines take ים, and some of each gender take indifferently ים or וֹת.

a. The following masculine nouns form their plural by adding וֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב	*father.*	*גֹּרֶן	*threshing-floor.*	לַיִל	*night.*	פָּרַע	*leader.*
אַגָּן	*bowl.*			*מִזְבֵּחַ	*altar.*	צִנּוֹר	*tube.*
אוֹב	*familiar spirit.*	דָּרְבָּן	*goad.*	מָטָר	*rain.*	צְרוֹר	*bundle.*
		זָנָב	*tail.*	מַעֲשֵׂר	*tithe.*	קוֹל	*voice.*
אוֹצָר	*treasure.*	חוּץ	*street.*	*מְצַד	*summit.*	קִיר	*wall.*
*אוֹת	*sign.*	חָזֶה	*breast.*	*מָקוֹם	*place.*	קֶרֶב	*war.*
*אֹרַח	*path.*	חִזָּיוֹן	*vision.*	מַטֶּה	*staff.*	*רְחוֹב	*street.*
אַרְמוֹן	*palace.*	חֲלוֹם	*dream.*	נֹאד	*bottle.*	רְתוֹק	*chain.*
אֶשְׁכֹּל	*cluster.*	חִשָּׁבוֹן	*invention.*	נֵר	*lamp.*	שֻׁלְחָן	*table.*
בּוֹר	*pit.*	טֶפַח	*hand-breadth.*	עוֹר	*skin.*	שֵׁם	*name.*
גָּג	*roof.*			עָפָר	*dust.*	שׁוֹפָר	*trumpet.*
גּוֹרָל	*lot.*	כִּסֵּא	*throne.*	*עֶרֶב	*evening.*	שֵׁת	*pillar.*
		לוּחַ	*tablet.*	עֵשֶׂב	*herb.*	*תְּהוֹם	*deep.*

b. The following feminine nouns form their plural by adding ים: those marked thus (†) are sometimes masculine:

†אֶבֶן	*stone.*	†דֶּרֶךְ	*way.*	כֻּסֶּמֶת	*spelt.*	פִּשְׁתָּה	*flax.*
אֵלָה	*terebinth.*	דָּת	*law.*	לְבֵנָה	*brick.*	פַּת	*morsel.*
אַלְמָנוּת	*widowhood.*	זְמוֹרָה	*branch.*	מִלָּה	*word.*	רָחֵל	*sheep.*
אִשָּׁה	*woman.*	זְנוּת	*whoredom.*	נְמָלָה	*ant.*	שְׂעֹרָה	*barley.*
גַּחֶלֶת	*coal.*	חִטָּה	*wheat.*	סְאָה	*measure.*	שִׁבֹּלֶת	*ear of corn*
†גֶּפֶן	*vine.*	חֲשֵׁכָה	*darkness.*	עֵז	*she-goat.*	שִׁטָּה	*acacia.*
דְּבֵלָה	*fig-cake.*	יוֹנָה	*dove.*	עִיר	*city.*	תְּאֵנָה	*fig.*
דְּבוֹרָה	*bee.*	†כַּד	*pitcher.*	פִּלֶגֶשׁ	*concubine.*		

Also בֵּיצִים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either ים, or וֹת:

MASCULINE NOUNS.

אוּלָם *porch.*	לֵבָב *heart.*	מַטָּן *delicacy.*	פֶּרֶץ *breach.*
אֲרִי *lion.*	מָאוֹר *light.*	מַעְיָן *fountain.*	צַוָּאר *neck.*
הוֹר *generation.*	מִגְדָּל *tower.*	מִשְׁכָּב *bed.*	קֶבֶר *grave.*
זֶבַח *sacrifice.*	מוֹסָד *foundation.*	מִשְׁכָּן *dwelling.*	קָנֶה *reed.*
זִכָּרוֹן *memorial.*	מוֹסֵר *bond.*	נָהָר *river.*	קַרְדֹּם *axe.*
יוֹם *day.*	מוֹשָׁב *seat.*	סַף *basin.*	שָׂדֶה *field.*
יַעַר *forest.*	מִזְרָק *bowl.*	עָוֹן *iniquity.*	שָׁבוּעַ *week.*
כִּיּוֹר *laver.*	מַכְאוֹב *pain.*	עָקֵב *heel.*	תַּעֲנוּג *delight.*
כִּנּוֹר *harp.*	מַסְמֵר *nail.*		

FEMININE NOUNS.

אֵימָה *terror.*	אֲשִׁישָׁה *grape-cake.*	נַעַל *shoe.*	פַּרְסָה *hoof.*
אֲלֻמָּה *sheaf.*	אַשְׁתָּרֹת *Astarte.*	עֲרֵמָה *heap.*	שָׁנָה *year.*
אֻמָּה *people.*	חֲנִית *spear.*		

NOUNS CONSTRUED IN EITHER GENDER.

אֲהָלִים, אֲהָלוֹת *aloes.*	חַלּוֹן *window.*	מַטֶּה *rod.*	עֶצֶם *bone.*
בֶּגֶד *garment.*	חָצֵר *court.*	נֶפֶשׁ *soul.*	עֵת *time.*
גַּב *rim.*	כִּכָּר *circle.*	סִיר *thorn.*	פַּעַם *foot.*
הֵיכָל *temple.*	מִבְצָר *fortress.*	עָב *cloud.*	צָבָא *host.*
זְרוֹעַ *arm.*	מַחֲנֶה *camp.*	עֲבֹת *cord.*	צֶלַע *side.*

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כִּכָּרִים is used of round masses of money, *talents*, כִּכָּרוֹת of bread, round *loaves*; סִירִים *thorns*, סִירוֹת *hooks*; עֲקֵבִים *heels*, עֲקֵבִית *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמִית *feet* of articles of furniture. Comp. § 200. *c*. Sometimes they differ in usage or frequency of employment: thus יְמִית *days*, שְׁנִית *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְמָלִים *ants* Prov. 30: 25, and masculine nouns in ות are construed as feminines, e. g. מִשְׁכָּנוֹת *dwellings* Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אַדְמָה *ground*; collectives, עַם *children*, עוֹף *fowl*, עַיִט *birds of prey*, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׂה *a sheep or goat*);

many abstracts, יְשׁוּעָה *salvation*, עִוָּרוֹן *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פָּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעַיִם *bowels*, מְתִים *men*, מְרַאֲשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבִים *love*, רַחֲמִים *mercy*, תַּחְבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right*, *τὰ ἄδικα wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֲשֵׁכָה and חֲשֵׁכִים *darkness*, יְפִיָּה and יְפִיִּים *setting* of gems.

b. The form קְבוּצִים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, עֲלוּמִים *youth*, בְּחֻרִים *adolescence*, בְּתוּלִים *virginity*, כְּלוּלוֹת *period of espousals*, זִקְנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*, חָכְמוֹת *exalted wisdom*, הוֹלֵלוֹת *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God*, the supreme object of worship, אֲדֹנִי *Supreme Lord* prop. *my Lord*, § 201. *c*, and some other terms referring to the divine being, בּוֹרְאֶיךָ Eccles. 12: 1, גְּבוֹהִים Eccles. 5: 7, עֹשֶׂיךָ Isa. 54: 5, קְדוֹשִׁים Hos. 12: 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding ַיִם to the sing-

ular of both genders, ת as the sign of the feminine remaining unchanged, and ה reverting to its original form ת, § 198. *b*, יָד *hand* du. יָדַיִם, דֶּלֶת *door* du. דְּלָתַיִם, שָׂפָה *lip* du. שְׂפָתַיִם.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אַפַּיִם *nostrils*, קַרְנַיִם *horns*, כְּנָפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיִם *pair of shoes*. מֹאזְנַיִם *pair of scales*, מֶלְקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיִם *period of two days, biduum*, שָׁבֻעַיִם *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סָאתַיִם *two measures*, כִּכָּרַיִם *two talents*, דַּרְכַּיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהָרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כִּפְלַיִם *double*, מָאתַיִם *two hundred*, אלפים *two thousand*, רְבוֹתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כִּלְאַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עַצְלָתַיִם *double-slothfulness*, מְרָתַיִם *double-rebellion*, צָהֳרַיִם *double-light*, i. e. *noon*, רִשְׁעָתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שָׁלֹשׁ חֲשֻׁנַּיִם 1 Sam. 2: 13 *the three*

teeth, אַרְבַּע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, כָּל־הַיָּדַיִם וְכָל־בִּרְכַּיִם *all the hands and all knees* Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנַיִם *horns*, קְרָנוֹת *horns* of the altar, כְּנָפַיִם *wings*, כְּנָפוֹת *extremities*, כְּתֵפַיִם *shoulders*, כְּתֵפוֹת *shoulder-pieces* of a garment, עֵינַיִם *eyes*, עֲיָנוֹת *fountains*, רַגְלַיִם *feet*, רְגָלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׂפָתַיִם and שְׂפָתוֹת *lips*, יָדַיִם and יָדוֹת *sides*, יַרְכָתַיִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חֹמֹתַיִם *double walls*, לוּחוֹת *boards*, לְחֹתַיִם *double boarding* of a ship, גְּדֵרֹתַיִם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שְׁמֵא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלֵם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה֫, the plural ים֯ and וֹת, and the dual ַיִם, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*, מוֹצֵא *finding*, fem. מְצֵאת, חַטָּא

simmer, חַטָּאת *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ĕ*, § 63. 2. *a*, from *ē* or *ī* to *ĕ*, or in a few words to *ē*, and from *ō* or *ū* to *ŏ*, § 61. 4. שְׁבֻרָה *broken* fem. שְׁבֻרַת, אַדְמֹנִי *reddish* fem. אַדְמֹנִיָּה, הֹלֵךְ *going* fem. הוֹלֶכֶת, גְּבִיר *master*, גְּבֶרֶת *mistress*, לֶהָבִי *fire* fem. לַהֲבַת, אִישׁ *man*, אִשָּׁה *woman*, § 216. 1. *b*, נְפוּצִים *scattered* fem. נְפוּצוֹת, נְחוּשָׁה and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שֹׁמֵעַ *hearing* fem. שֹׁמַעַת, נֹגֵעַ *touching* fem. נֹגַעַת.

a. In many cases the feminine is formed indifferently by ת or by תָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ִי almost always receive ת; active participles, except those of ע״ע, ע״ו and ל״ה verbs, oftener take ת than תָ; ת is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ן, ר or ת is sometimes assimilated to the feminine characteristic ת and contracted with it, § 54, בַּת for בִּנְת *daughter*, בַּרַת for בִּרְיָת *gift*, אֹמֶת for אֲמוּנַת *truth*, אַחַת for אַחְדַת *one*, מְשֶׁרֶת 1 Kin. 1: 15 for מְשָׁרֶתֶת *ministering*, מָשַׁחַת Mal. 1: 14 for מָשְׁחָתָה *corrupt*, מֻכַּת for מַכְּאֻבַת *pain*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in תְּשׂוּמֶת Lev. 5: 21 *deposit*; and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אָחוֹת *sister*, חֹתֶנֶת *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְלָאת *difficult* Deut. 30: 11 is for נִפְלֵאת from נִפְלָא.

§ 208. The changes which result from appending the feminine termination תָ, the plural terminations ים and וֹת, and the dual termination ַיִם, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מֵת *dead* fem. מֵתָה, pl. מֵתִים; יָרֵךְ *thigh* du. יְרֵכַיִם, שָׁלֵם *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going* fem. הוֹלֶכֶת, pl. הוֹלְכִים, f. pl. הוֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by שְׁלִשִׁים, רִבֵּעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדָה Jer. 3: 8. 11, כְּשֵׁפָה Ex. 23: 26, נְעֵרָה Cant. 1: 6, שְׁוֵמָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. יְוֵלֶדֶת Isa. 21: 3, שְׁוֵמְמִים Lam. 1: 16, שְׁוֵמְמוֹת: Isa. 49: 8, אַבְנֵטִים Ex. 28: 40, סַנְוֵרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphhha), עַטְלֵפִים: Isa. 2: 20, פַּרְהֵסִים Eccles. 2: 5, מַזְרֵעוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מַכְשֵׁפָה *overthrow*, מְזִמֹּת *counsels*, תּוֹעֵבָה *abomination*, מַשְׁעֵנָה *staff*, מְכַשֵּׁפָה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, עֵז *wild-goat*, fem. עֵזָה, יַעֵן *ostrich*, fem. יַעֲנָה, יָרֵךְ *thigh*, fem. יְרֵכָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בִּנְתּ, § 207. *b*; so מִזְלֵג *fork* pl. מִזְלָגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבָן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מִבְצָר *fortress*, pl. מִבְצָרִים and מִבְצָרוֹת, only disappearing in a few exceptional cases, שֵׂעָר *hair*, fem. שְׂעָרָה, שֶׂלְוִ *quail*, pl. שַׂלְוִים, מַעְבָּרוֹת and מַעְבָרוֹת *fords*, כִּכָּר *talent* du. כִּכְּרַיִם but in pause כִּכָּרַיִם, נָהָר *river* du. נְהָרַיִם, מִגְרָשׁ *pasture*, pl. מִגְרָשִׁים once מִגְרָשׁוֹת (with Hholem). So in the ל״א participles נִבָּא *prophesying* pl. נִבְּאִים, נִבָּא *polluted* pl. נִבְּאִים, נִמְצָא *found* pl. נִמְצְאִים; but with the pause accents Kamets returns, נִבָּאִים Ezek. 13: 2, נִמְצָאִים: Ezr. 8: 25. The foreign word פַּרְוָר *suburbs* forms its plural irregularly פַּרְוָרִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (*c*), גָּעוֹר *terror* pl. גְּעוּרִים, מָעוֹן *habitation* pl. מְעוּנִים, מָתוֹק *sweet* fem. מְתוּקָה pl. מְתוּקִים, צוֹק *distress* fem. צוּקָה, מָלוֹן *lodging* fem. מְלוּנָה, מָלִיט *flight* fem. מְלוּטָה, מָנוֹחַ *rest* fem. מְנוּחָה, מָצוֹר *fortification* fem. מְצוּרָה, עָמֹק *deep* fem. עֲמֻקָּה Prov. 23: 27 and עֲמֻקָּה, רְתוֹק *chain* pl. רְתוּקוֹת 1 Kin. 6: 21 K'ri; פָּלִיט *escaped* pl. פְּלֵיטִים or פְּלֵטִים fem. פְּלֵיטָה or פְּלֵטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפֳּרִים, as well as from the plural of nouns having the feminine characteristic ת in the singular; thus גֻּלְגֹּלֶת *skull*, by the substitution of the plural ending וֹת for ֶת, § 201, becomes גֻּלְגְּלוֹת, מַחֲלֹקֶת *course*, pl. מַחְלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b*, בְּתֹנֶת *coat* pl. בָּתֳּנוֹת. שִׁבֹּלֶת *ear of corn*, pl. שִׁבֳּלִים; in two instances a pretonic Kamets is inserted, בַּצֶּרֶת *drought* pl. בַּצָּרוֹת, עַשְׁתֹּרֶת *Astarte* pl. עַשְׁתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ת affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנֶקֶת *sucker* (from יוֹנֵק) pl. יוֹנְקוֹת, אֶגֶרֶת *epistle* (from אֹגֶר) pl. אִגְּרוֹת, מַאֲכֶלֶת *knife* (from מַאֲכָל) pl. מַאֲכָלוֹת, אַדַּמְדֶּמֶת *reddish* (from אַדְמַדָּם) pl. אַדַּמְדְּמוֹת, מֵינֶקֶת *nurse* (from מֵינִיק) pl. מֵינִיקוֹת, מַשְׁקֶלֶת *scale* pl. מַשְׁקְלוֹת and מַשְׁקֹלֶת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבָּעַת *ring* pl. טַבָּעוֹת, נֹגַעַת (from נֹגֵעַ) *touching* pl. נֹגְעוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חוֹחַ for חָוֹחַ, § 57. 2 (5), *thorn*, has its plural חוֹחִים or חֲוָחִים; יוֹם (יָוֹם) *day*, pl. יָמִים (יְוֹמִים); מָדוֹן (מָרוֹן) *strife*, pl. מְדָנִים; שׁוֹר (שָׁוֹר) *ox*, pl. שְׁוָרִים; דּוֹד for דָּוִד or דָּיִד, § 188. 2. *c*, *pot*, pl. דּוּדִים or דְּוָדִים, § 210. 3; שׁוּק (שָׁיְקַ or שָׁיְקַ) *street*, pl. שְׁוָקִים; עִיר (רְאִישׁ or עִיר) *city*, pl. once עָרִים Judg. 10: 4 usually contracted to עֲיָרִים; רֹאשׁ (רֵאשׁ) *head*, pl. רָאשִׁים (רְאֵשִׁים). So סְאָה *measure* becomes in the dual סְאָתַיִם for סְאָתִים and מֵאָה *one hundred*, du. מָאתַיִם for מְאָתִים; מְלָאכָה (מַלְאָכָה. § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכִית, whence the construct is מַלְאֲכוֹת.

2. The final consonant sometimes receives Dagheshforte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע"ע roots, תֹּם *perfect* fem. תַּמָּה, יָם *sea* pl. יַמִּים; מָגֵן (from מָגַן) *shield*, pl. מָגִנִּים and מָגִנּוֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקּוֹת, or in whose final letter two consonants have coalesced, אַף for אַנְף du. אַפַּיִם *nose*; עֵז for עַנְז *she-goat* pl. עִזִּים; עֵת for עִדְן *time* pl. עִתִּים and עִתּוֹת; אִישׁ for אֱנֹשׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, חַל *weak* pl. חַלִּים fem. חַלָּה pl. חַלּוֹת, or receiving Dagheshforte conservative in order to preserve the

short vowel, אַגָּם *pool* pl. אֲגַמִּים; so אוֹפָן *wheel*, הֲדַס *myrtle*, זְעֵיר *few*, חֲרֵדָה *fright/ul*, יַרְקָרָק *greenish*, כַּאֲוַי *desire*. Before ח Pattahh may be retained in an intermediate syllable, לַח *fresh* pl. לַחִים; before other gutturals it is lengthened to Kamets, § 60. 4, שַׂר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כּוֹבָעִים *helmets*, מְצָרִים *straits* and דּוּדָאִים *baskets*, לֻלָאוֹת *loops*, which do not occur in the singular, but are commonly referred to לוּלַי, § 196. *b*, י being changed to א as in § 210. 3. *d*; also שַׁד *breast*, which omits Daghesh du. שָׁדַיִם. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּז *prey* fem. חַת, בִּזָּה, *fear* fem. חִתָּה, גַּת *wine-press* pl. גִּתּוֹת, מַד *garment* pl. מִדִּים and מַס, מִדִּים *tribute*, סַל *basin*, פַּת *morsel*, צַד *side*, גַּלְגַּל *wheel*, סַלְכְּלוֹת *baskets*, סַנְסִנִּים *palm-branches*, מוֹרַג *threshing-sledge* pl. מוֹרָגִים or by the resolution of Daghesh-forte, § 59. *a*, כִּוֹרִים. It is rejected from צֶלֶצַל *cymbal* pl. צֶלְצְלִים, זַן *sort* pl. זָנִים, גַּרְגַּר *berries*, probably from גַּרְגְּרִים and מְתִים *men*, from the obsolete singular, מַת. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, עַמְּמִים; so הַר *mountain* pl. הָרִים and הָרְרִים Deut. 8: 9, צֵל *shadow* pl. צְלָלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְקֵי Judg. 5: 15, Isa. 10: 1, which implies the absolute form חֻקְקִים.

b. The final letter is doubled after Kamets in the following words besides those from ע״ע roots, אוּלָם *porch* pl. אֻלָמִים; so אֶתְנָן *hire*, גָּמָל *camel*, זָמָן *time*, מַחֲשָׁךְ *darkness*, רָחָק *distance*, קָטָן *small*, רַעֲנָן *green*, שַׁאֲנָן *quiet*, שׁוֹשָׁן *lily*, שָׁפָן *coney*, to which should perhaps be added עַקְרָב Deut. 8: 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עַקְרָב, § 65. The Niphal participle נִכְבָּד *honored* has in the plural both נִכְבָּדִים and נִכְבַּדִּים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesh-forte, in the plurals of אָח *brother* pl. אַחִים, חָח *hook*, מִבְטָח *confidence*, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע״ע roots, גַּבְנֹן *peak* pl. גַּבְנוֹנִים, חַרְטֹם *sacred scribe*, חַרְצֹב *band*, לְאֹם *nation*, עֵרֹם *naked*, and several adjectives of the form קָטֹל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדֹם *red* fem. אֲדֻמָּה, אֲדֻמִּים, אָיֹם *terrible*, אָרֹךְ *long*, etc.; אַשְׁפָּה *dunghill* takes the form אַשְׁפּוֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרֻלִּים Prov. 24: 31 *nettles* or *brambles* from חָרוּל, רְאוֹת Esth. 2: 9 from רָאוּי Kal pass. part. of רָאָה.

e. אִישׁ (אֱנָשׁ) *man* is not contracted in the plural אֲנָשִׁים *men;* in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman;* אֲרִשׁוֹת *men* and אִשּׁוֹת *women* are rare and poetic. אֵת *ploughshare* has either אִתִּים or אִתּוֹת in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (*a*). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ŏ* or more rarely *ŭ*, *ē* becomes *ĭ* or more rarely *ĕ*; *ĕ* may be restored to *ă* from which it has commonly arisen, § 185, or like *ē* it may become *ĭ* or *ĕ*. עֹצֶם (עָצַם) *strength* fem. עֲצֻמָה, חֹסֶן (חָסַן) fem. חֲסֻנָה *freedom*, אֹמֶר (אָמַר) *saying* fem. אֲמִירָה and אֲמֻרָה, מֶלֶךְ (מָלַךְ) *king*, מַלְכָּה *queen*, טֶבַח *slaughter* fem. טִבְחָה.

a. Nouns having either of the forms קָטְלָה, קָטַלָה, קָטְלָה, קָטַלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away. מֶלֶךְ (מָלַךְ) *king* pl. מְלָכִים, מַלְכָּה *queen* pl. מְלָכוֹת, אֹמֶר (אָמַר) *saying* pl. אֲמָרִים, אֲמִירָה *id.* pl. אֲמִרוֹת, פֹּעַל (פָּעַל) *work*, pl. פְּעָלִים, חֵטְא *sin* pl. חֲטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עֶשֶׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בָּטְנִים *pistachio-nuts*, הָבְנִים *ebony*. צְאָלִים Job 40: 21. 22, רַחֲמִים *mercies*, שִׁקְמִים and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Furst from בָּטְנָה, and the second by Gesenius from הָבְנִי. The plural of חָכְמָה *wisdom* is not חָכְמִים but חָכְמוֹת. Quadriliteral Segholates also receive pretonic Kamets in the plural כְּנַעֲנִים pl. כְּנַעֲנִי *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פִּלֶגֶשׁ *concubine* pl. פִּלַגְשִׁים, צְפַרְנִים צִפֹּרֶן *nail*.

b. The superior tenacity of Hholem, § 60. 1. *a* (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אֹרַח *way* pl. אֳרָחוֹת, so חֹדֶשׁ *month*, חֹרֶשׁ *thicket*, עֹמֶר *sheaf*, עֹפֶר *fawn;* but as Hhateph-Kamets or Kamets-Hhatuph in גֹּרֶן *threshing-floor* pl. with art. הַגֳּרָנוֹת, קֹדֶשׁ *holiness* pl. קֳדָשִׁים and with art. הַקֳּדָשִׁים, שֹׁרֶשׁ *root* pl. שָׁרָשִׁים, § 19. 2. *a*, or as a long vowel in אֹהֶל *tent* pl. אָהֳלִים, אֲרֻבָּה *stall* pl. אֲרֻבּוֹת, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בֹּהֶן *thumb* pl. בְּהוֹנוֹת, נֹגַהּ *brightness* pl. נְגֹהוֹת, § 186. *a*. Comp. פֶּסֶל (כֶּסֶל) *graven image* pl. פְּסִלִים. In the other nouns it is rejected, בֹּקֶר *morning* pl. בְּקָרִים; so גֹּרֶן *threshing-floor*, כֹּפֶר *cypress*, קֹמֶץ *handful*, רֹמַח *spear*, רֹתֶם *juniper*, שֹׁעַל *hollow of the hand.*

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, עָוֹן *iniquity* pl. עֲוֹנֹת. Gesenius regards אוֹנִים Prov. 11: 7, Hos. 9: 4, as the plural of אֹן, while others derive it from אוֹן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אַיִל *ram* pl. אֵילִים, זַיִת *olive* pl. זֵיתִים, לַיִל *night* pl. לֵילוֹת, but not in חַיִל *strength* pl. חֲיָלִים, עַיִן *fountain* pl. עֲיָנוֹת, עַיִר *ass-colt* pl. עֲיָרִים, תַּיִשׁ *goat* pl. תְּיָשִׁים. The plural of גַּיְא *valley* is גֵּאָיוֹת by transposition from the regular form גיאות which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת *house* has as its plural בָּתִּים *lāttīm* § 19. 2. *a*, whether this be explained as for בָּנְיִים from בָּנָה *to build* or for בָּתְּתִים from בוּת *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צֵיר *provision* fem. צֵירָה, עַיִן *eye* du. עֵינַיִם.

d. Monosyllables in י from לה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine חֵלִי (חֶלְיָ) *necklace* fem. חֶלְיָה, and the plural אֲרִי (אַרְיֵ) *lion* pl. אֲרָיוֹת and אֲרָוֹת, גְּדִי *kid* pl. גְּדָיִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חֵלִי *necklace* pl. חֲלָאִים, פְּתִי *simple* pl. פְּתָיִים, פְּתָאִים and פְּתָאִים, צְבִי *gazelle* pl. צְבָיִים, צְבָאִים and צְבָאוֹת; in like manner עֳנָבִים *branches*, לְבִאִים *lions* are referred to עֳנָבִי and לְבִי though these singulars do not occur; כְּלִי (כֶּלְיָ) *utensil* does not receive Kamets in the plural כֵּלִים. No absolute plurals occur of Segholates with final Vav, only the construct forms חַגְוֵי, קִצְוֵי.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דַּלְתְּ) *door* du. דִּלְתַיִם, דֶּרֶךְ (דַּרְכְּ) *way* du. דִּרְכַיִם, קֶרֶן (קַרְנְ) *horn* du. קִרְנַיִם and קַרְנַיִם, לֶחִי *cheek* du. לְחָיַיִם, בֶּרֶךְ (בִּרְכְּ) *knee* du. בִּרְכַיִם, so מָתְנַיִם, צָהֳרַיִם, עֶרְבַיִם, נֶגְעַלַיִם.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings. יָפֶה *beautiful* fem. יָפָה f. pl. יָפוֹת, מַעֲשֶׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנַיִם.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. *c*, so that יָפָה is for יָפְיָה and מַעֲשִׂים for מַעֲשְׂיִם. In a very few instances the radical י remains, e. g. כַּרְמְלָהּ Cant. 1: 7 from כַּרְמֶל (כַּרְמְלִי) מִקְדָּחִים (מִקְדָּח) Isa. 25: 6 from מִקְדָּח and is even strengthened by Daghesh-forte, § 209. 2, בִּיכָּה Lam. 1: 16 from בִּיכִּי, פִּרְיָה and פִּרְיָ, § 196. *b*, fem. of פְּרִי, חֲרִיּוֹת Hos. 14: 1, elsewhere חֲרָיוֹת, פֶּה *mouth, edge* pl. פִּים, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4, עֵגֶל (עֵגְלִי) *young lamb* עֵגְלִים (עֵגְלֵים), so that it is not necessary to assume a singular עֵגֶל which no where occurs; חלכה Ps. 10: 8 has as its plural חלכאים ver. 10.

2. Final ־ָ may combine with the feminine and plural endings, so as to form ־ָה, ־ִים, ־וֹת, or it may in the masculine plural be contracted to ־ִים, § 62. 2. עִבְרִי *Hebrew* pl. עִבְרִים and עִבְרִיִּים fem. עִבְרִיָּה f. pl. עִבְרִיּוֹת: צִי *ship* pl. צִים and צִיִּים, חָפְשִׁי *free* pl. חָפְשִׁים, נָקִי *pure* pl. נְקִיִּים. So nouns in ־ִית upon the exchange of the feminine singular for the plural termination עַמּוֹנִית *Ammonitess* pl. עַמּוֹנִיּוֹת, חִתִּית *Hittitess* חִתִּיּוֹת.

a. In עַרְבִיאִים 2 Chron. 17: 11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרָבִים; דָּלִיּוֹת *branches*, זָוִיּוֹת *corners* and מְעָקִיּוֹת *bowls*, which do not occur in the singular, are assumed to be from דָּלִית, זָוִית and מְעָקִית.

b. A few monosyllables in ־ָ form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. *d*, גְּדִי *kid* fem. גְּדִיָּה, לָבִי *lion*, לְבִיָּא *lioness*, § 198. *d*. צְבִי *gazelle* fem. צְבִיָּה (צְבִיָּה and צְבִיָּא are used as proper names), שִׁכִּי *drinking* fem. שִׁכִּיָּה.

3. There are few examples of final ־ָה or ־ֶה with added endings. The following are the forms which they assume: שִׁקּוּי *drink* pl. שִׁקּוּיִם, מַלְכוּת *kingdom* pl. מַלְכֻיּוֹת, § 62. 2, עֵדוּת *testimony* pl. עֵדוֹת, אָחוֹת *sister* pl. אָחוֹת and אֲחָיוֹת for אֲחִיּוֹת, רִבּוֹ and רִבּוֹא *myriad* pl. רִבּוֹת, רְבָאוֹת and רִבְבוֹת; the dual רִבְתַיִם inserts the sign of the feminine, or as others think of the plural § 205. *b*.

a. חֲנֻיּוֹת or חֲנִיּוֹת Jer. 37: 16 *cells* is referred to the assumed singular חֲנוּת; עִשִּׂית Isa. 3: 16 K'thibh and עֲשִׂירִת 1 Sam. 25: 18 K'thibh are formed from עָשׂ abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִמְצָא *found* fem. נִמְצָאָה, פֶּרֶא *wild ass* pl. פְּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. גְּדוֹלוֹת, דָּבָר *word* pl. דְּבָרִים, זִכָּרוֹן *memorial* pl. זִכְרוֹנוֹת, כָּנָף *wing* du. כְּנָפַיִם, מֵשִׁיב *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, צַר *distress* pl. צָרִים, לֵוִי *Levite* pl. לְוִיִּם, except from nouns in ה֫ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפֶה *beautiful* fem. יָפָה pl. יָפוֹת, שָׂדֶה *field* pl. שָׂדוֹת, קָשֶׁה *hard* pl. קָשִׁים, מֵעֶה pl. מֵעִים and מֵעוֹת *bowels*, נֶכֶה *smitten* pl. נְכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חַרָשׁ, § 189. 1, *workman* pl. חָרָשִׁים, so פָּרָשׁ *horseman*, בָּרִחַ *fugitive*, סָרִיס (const. סְרִיס) *eunuch*, עָרִיץ *terrible*, פָּרִיץ *violent*, חָרוּץ *diligent*, or shortened to Pattahh before ח, § 60. 1. *a* (4), בָּחוּר *young man* pl. בָּחוּרִים. Kamets is also retained in certain עַ, עִ and עֹ, לַ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מָגִנִּים and מָגִנּוֹת, מָעוֹז *fortress* pl. מָעֻזִּים, דָּלִית *branch* pl. דָּלִיּוֹת, זָוִית *corner* pl. זָוִיּוֹת, רָמָה (from רוּם) *height*, du. רָמָתַיִם. Other instances of its retention are rare and exceptional, בָּגוֹד *treacherous* fem. בָּגוֹדָה, שָׁבוּעַ (const. שְׁבוּעַ) *week* pl. שָׁבֻעִים and שָׁבֻעוֹת but du. שִׁבְעָתַיִם, שָׁלִישׁ *warrior* pl. שָׁלִשִׁים.

b. When Kamets following a doubled letter is rejected, and Daghesh-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5. חִזָּיוֹן *vision* pl. חֶזְיוֹנוֹת, עִשָּׂרוֹן *a tenth* pl. עֶשְׂרֹנִים, but זִכָּרוֹן *memorial* pl. זִכְרוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesh-forte, חֵרֵשׁ for חֵרְשׁ, § 189. 1. *b*, *deaf* pl. חֵרְשִׁים, or if it is commonly represented by י, § 14. 3, כִּרַּיִם or כִּרְיַיִם, § 188, *hammer* pl. כִּרְיַפּוֹת, or a radical י quiesces in it, אֵיתָן or אֶתָן (from וָתַן, § 191) *perennial* pl. אֵיתָנִים or אֶתָנִים, הֵיכָל *temple* pl. הֵיכָלִים and הֵרְכָלוֹת, מֵישָׁרִים and מֵרְשָׁרִים *rectitude*, זֵדוֹנִים (from זוּד or זִיד) *proud*. Other cases are rare and exceptional, e. g. אֶמְלָלִים Neh 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אַשְׁדּוֹדִית *Ashdoditess* pl. אַשְׁדְּדִית Neh. 13: 23 K'ri (K'thibh אַשְׁדּוֹדִיּוֹת), עַמּוֹנִית *Ammonitess* pl. עַמְּנִיּוֹת id. (K'thibh עַמּוֹנִיּוֹת, 1 Kin. 11: 1 עַמּוֹנִיּוֹת), צִידֹנִי *Sidonian* f. pl. צִדְנִיּוֹת where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֶשְׁכֹּל *cluster* pl. אַשְׁכְּלוֹת Cant. 7: 8, מֶרְכָּב *chariot* fem. מַרְכָּבָה pl. מַרְכְּבוֹת, מֶרְחָק *distance* pl. מֶרְחַקִּים and מֶרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a*, זַלְעָפָה *fury* pl. זַלְעֲפוֹת, זִבְנֵג *fork* pl. זִבְנְגוֹת, § 192. *a*. צַלָּחַת *dish* pl. צַלָּחוֹת by the resolution of Daghesh-forte for צ, § 59. *a*; אַחֵר for אַחֵר *other* has in the plural אֲחֵרִים, אֲחֵרוֹת as if from אָחֵר, גַּחֶלֶת *coal* has pl. גַּחֲלִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine ה֫ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210. nouns in ה֫ become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted בִּלְהָה *queen* from בִּלְהָ, pl. by § 210. 3. בִּלְהוֹת. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e*, אִגֶּרֶת *epistle* (from אִגֵּר) pl. אִגְּרוֹת, מִשְׁמֶרֶת *observance* (from מִשְׁמָר) pl. מִשְׁמָרוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending ת֫ takes the place of ה֫, § 204. Thus שָׁנָה (שָׁנָת) *year*, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door* by § 210. 4, du. דַּלְתַּיִם, נְחֹשֶׁת *brass* du. נְחֹשְׁתַּיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אָמָה (for אַמְהָה) *maid-servant* pl. אֲמָהוֹת, מָנָה (for מָנְיָה from מָנָה) *portion* pl. מָנִיּוֹת and מָנָאוֹת, comp. § 210. 3. *d*,

חֻצֹת (for חֻצָוֹת from חָצֵה) pl. חֻצִּית; in like manner כִּנֹּת *colleagues* is referred to the assumed singular כִּנָּת. פְּחָה (פַּחְוָה) *governor* has in the plural both פַּחֲוֹת (const. פַּחֲוֹת) and פַּחוֹת.

The Construct State.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמִיכָה or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מְבוּדָּד *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king,* דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen.*

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.

2. The final syllable of nouns, which are without these endings.

3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending ה_ is changed to ת_, שִׁפְחָה *handmaid* const. שִׁפְחַת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ת_, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה *kingdom* const. מַמְלֶכֶת instead of מַמְלְכַת § 61. 1. *b*, מֶמְשָׁלָה *dominion* const. מֶמְשֶׁלֶת, מְלָאכָה *work* const. מְלֶאכֶת, מֶרְכָּבָה *chariot* const. מֶרְכֶּבֶת, עֲטָרָה *crown* const. עֲטֶרֶת, לְהָבָה *flame* const. לַהֲבַת. עֶשְׂרָה *ten* const. עֶשְׂרַת, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה *family* const. מִשְׁפַּחַת, אַרְבָּעָה *four* const. אַרְבַּעַת; so דְּבֵלָה *fig-cake* const. דְּבֶלֶת; אִשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אֵשֶׁת. On the other hand, חֵמָה *bottle* has in the construct חֲמַת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֲמָה; מְנָאָה *portion* const. מְנָאַת.

2. The ending ים of the masculine plural and יִם of the dual are alike changed to ֵי, עַמִּים *nations* const. עַמֵּי. קַרְנַיִם *horns* const. קַרְנֵי; וֹת of the feminine plural suffers no change קֹלוֹת *voices* const. קֹלוֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּמָתֵי (the accent invariably thrown back by § 35. 1), commonly in the K'thib במיתי const. of בָּמוֹת *high-place*, מְרַאֲשֹׁתֵי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יַד, מוֹשָׁב *seat* const. מוֹשַׁב, צַוָּאר *neck* const. צַוַּאר, זָקֵן *old* const. זְקַן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אוּלָם *porch*, כָּתָב *writing*, מַתָּן *gift*, עָב *cloud* (once const. עַב Ex. 19: 9), פִּתְגָם *decree* and יָם *sea*, e. g. יַם־הַמֶּלַח *sea of salt*, except in the phrase יַם סוּף *sea of weed*, i. e. *Red Sea*; so too in מָנָת *portion*, and קָצָת *end*, which are contracted from ל״ה roots, § 213. *a*; חָלָב *milk* becomes חֲלַב, and לָבָן *white* לַבְנַת Gen. 49: 12 in the construct.

b. Tsere remains in חֲמֵשׁ *five* const. חֲמֵשׁ, יָוֵן *mire* const. יְוֵן, רֶפֶשׁ *breathing* const. רִפְשׁ, עָקֵב *heel* const. עִקְבֵ, in the ע״ע derivative מָגֵן *shield* const. מָגֵן and in אֵבֶל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֵבֶל *mourning* const. אֲבֶל־, עֵת *time* const. עֵת, עֵת־ and עֶת־, שֵׁם *name* const. שֵׁם, שֵׁם־ and שֶׁם־; בֵּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן, בֶּן־ or בְּנוֹ־ Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: קַן *nest* const. קַן־, מַטֶּה *rod* const. מַטֵּה and מַטֶּה, אֹבֵד Deut. 32: 28 *perishing* const. of אֹבֵד, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed ב

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a*, מַעֲשֵׂר *tithe* const. מַעְשַׂר, מִסְפֵּד *mourning* const. מִסְפַּד, מַפְתֵּחַ *key* const. מַפְתַּח and מִפְתָּח, מִרְבָּץ *lair* const. מִרְבַּץ, מִרְוָח *clamour* const. מִרְוַח, מַשְׁבֵּר *matrix* const. מַשְׁבַּר, מַשְׁחֵת *corruption* const. מַשְׁחַת, מִזְבֵּחַ *altar* const. מִזְבַּח.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע״ roots, חֹק *statute* const. חֹק and חָק־, rarely in other words גְּדֹל־ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גדול), נְהָר־ Job 17: 9, Prov. 22: 11, קִנְיָן־ Ex. 30: 23, שְׁלָשׁ־ Ex. 21: 11; this becomes Pattahh before the guttural in גַּבַּהּ for גָּבֹהּ construct of גָּבֹהַּ *high*. כָּל *kŏl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כּוּל.

d. The termination ־ִי becomes ־ִי in the construct, § 57. 2 (5), דַּי *enough* const. דַּי, חַי *life* const. חֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אַב Gen. 17: 4, 5, elsewhere אֲבִי, אָח *brother* const. אֲחִי, רֵעַ *friend* const. רֵעֵה 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from ל״ה roots, § 187. 2. *d*.

2. In a simple final syllable ־ֶה is changed to ־ֵה, שֶׂה *sheep* const. שֵׂה, רֹעֶה *shepherd* const. רֹעֵה, שָׂדֶה *field* const. שְׂדֵה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל״ה verbs, while the future has Seghol, § 170. *c*. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, יָרֵא *fearing* const. יָרֵא, צָבָא *host* const. צְבָא.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שְׁנַת, שָׁנִים *years* const. שְׁנֵי, אוֹצָרוֹת *treasures* const. אוֹצְרוֹת, יָדַיִם *hands* const. יְדֵי, לֵבָב *heart* const. לְבַב, חֵמָה *wrath* const. חֲמַת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte, חָרָשׁ (for חַרָּשׁ) *workman* const. חָרַשׁ, פָּרָשׁ (פַּרָּשׁ) *horseman*

const. פָּלַשׁ, פָּלֶשׁ (פְּלֶשֶׁת) *vail* const. פְּלֶשֶׁת, צָרָה (צָרַת) *distress* const. צָרַת; (2) in words from ע"י and ע"ו roots, עָרִים (from עִיר) *cities* const. עָרֵי, בָּאִים (from בוא) *coming* const. בָּאֵי; so likewise where Kamets quiesces in א, רָאשִׁים *heads* const. רָאשֵׁי; (3) under ב prefixed to ע"ע roots, סָכָּה (from סָכַךְ) *covering* const. סָכַּת, מָגֵן (from מָגַן) *shield* const. מָגֵן, מָעוֹז (from עָזַז) *fortress* const. מָעוֹז; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile* const. גָּלוּת, הֲגִיוֹת *meditation* const. הֲגִיוֹת. (5) in the construct dual and plural of triliteral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיַיִם (from לֶחִי) *cheeks* const. לְחָיֵי, גְּדָיִים (from גְּדִי) *kids* const. גְּדָיֵי, חֲטָאִים (from חֵטְא) *sins* const. חֲטָאֵי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְעָרָה *cave*, תְּעָלָה *conduit*, and the plurals, צְאָצָאֵי, דּוּדָאֵי, חֲדָשֵׁי, קְרָבֵי Lev. 7: 38, מִיצָאֵי, קִיבָּשֵׁי, מַטָּעֵי, מַבָּרֵי 2 Kin. 12: 8, בַּתָּחֵי Ezek. 27: 9, מַעֲבָרֵי Job 34: 25, מִקְרָאֵי, חוֹשָׁבֵי עֲבָדֵי Eccles. 9: 1, חוֹשָׁבֵי.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or י, רֵאשִׁית *beginning* const. רֵאשִׁית, הֵיכָל *temple* const. הֵיכַל, and in addition in the following, אֵבוּס *crib*, אֵזוֹר *girdle*, אֵטוּן *thread*, נֵכָר *foreign land* const. נֵכַר, אֲבֵדָה *loss* const. אֲבֵדַת, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרֵכָה *pool*, גְּזֵלָה *robbery*, גְּנֵבָה Ex. 22: 2 *theft*, מַגֵּפָה *plague*, מַהְפֵּכָה *overthrow*, מַכֵּרָה Gen. 49: 5 *sword*, מַסֵּכָה *molten-image*, מְרֵרָה Job 16: 13 *gall*, עֲרֵמָה *heap*, צֵאָה *excrement*, תְּאֵנָה *fig-tree*, תַּרְדֵּמָה *deep sleep*, and the plurals אֲבֵלֵי *mourning* from אֲבֵלִים (אָבֵל), so חֲמֵדֵי *desiring*, יְשֵׁנֵי *sleeping*, עֲמֵלֵי and שְׂמֵחֵי *rejoicing*, שְׁכֵחֵי *forgetting*, זְאֵבֵי *wolves* from זְאֵבִים (זְאֵב); יְגִיעֵי *weary* becomes יְגִיעֲ in the construct, and פְּלֵטֵי *escaped* פְּלֵטֵי. Tsere also remains in the const. זֵעַת *sweat*, טֵל from טַל *dead*, עֵד from עַד *witness*, which are from ע"ו roots, and רֵעַ, רֵעֵי from רֵעַ *friend*, root רָעָה.

c. Hholem is rejected from the syllable before the accent in אַרְמְנוֹת const. pl. of אַרְמוֹן *palace*, אַשְׁכְּלוֹת and אַשְׁכֹּלוֹת const. pl. of אֶשְׁכֹּל *cluster*, תְּאוֹמֵי Cant. 4: 5 and תְּאוֹמֵי Cant. 7: 4 *twins*, בָּמֳתֵי from בָּמוֹת *high-places*, see § 216. 2. *a*; it is changed to *ū* in טְמֻנֵי from טְמוּנִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, תָּוֶךְ *midst* const. תּוֹךְ, קְשׂוֹת *cups* const. קְשׂוֹת, בַּיִת *house* const. בֵּית, עֲיָנוֹת *fountains* const. עֵינוֹת, גַּיְא *valley* const. גֵּיא, pl. גְּאָיִים, § 210. 3. *c*, const. גֵּאֵי Ezek. 35: 8. Exceptions are rare, עָוֶל (according to Kimchi and Baer עָוֵל) Ezek. 28: 18 *iniquity*, מְדָנֵי Prov. 19: 13 *contentions*, צַוָּאר *neck* const. צַוַּאר and צַוְּארֵי, עָוֹן *iniquity* const. עֲוֹן.

e. A few nouns of the forms חֶדֶל, קֶטֶל, חֶמֶד have חֶדֶל or חֶמֶד in the construct instead of קֶטֶל, § 61. 1. *b*, גֶּדֶר *wall* const. גֶּדֶר, גָּזֵל *robbery* const. גָּזֵל, יֶרֶךְ *thigh* const. יֶרֶךְ, כָּבֵד *heavy* const. כְּבַד and כֶּתֶף *shoulder* const. כִּתְפֵי, עֶרֶל *uncircumcised* const. עֶרֶל and עָשָׁן, עֶשֶׁן *smoke* const. עָשָׁן and עֶשֶׁן, צֶלַע *side* const. צֶלַע and צַלְעֵי; אֶרֶךְ *long* is only found in the construct, the corresponding absolute was probably אָרֵךְ; כּוֹבַע *helmet* simply shifts its accent in the construct, כּוֹבַע. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֶדֶר, קֶטֶל *chamber* const. חֶדֶר, זֶרַע *seed* const. once זֶרַע Num. 11: 7 else-

where זֶרַע, עֵשֶׂב *plant* const. עֵשֶׂב, נֵצֶר שֹׁגֶר *fœtus* const. שֹׁגַר, שִׁבְעָה *seven* const. שִׁבְעַת, תִּשְׁעָה *nine* const. תִּשְׁעַת; in like manner הֶבֶל *vanity* const. הֲבַל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צָלְצַל *tinkling* const. צִלְצַל for צְלְצַל, דְּבָרִים *words* const. דִּבְרֵי for דְּבְרֵי, צְדָקָה *righteousness* const. צִדְקַת, pl. צְדָקוֹת const. צִדְקוֹת, בְּהֵמָה *beast* const. בִּהֲמַת, חֲכָמִים *wise* const. חַכְמֵי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, מְלָכִים from מֶלֶךְ (מלך) *kings* const. מַלְכֵי, שְׁבָטִים (שֵׁבֶט) *tribes* const. שִׁבְטֵי, גָּרְנוֹת (גֹּרֶן) *threshing-floors* const. גָּרְנוֹת, חֲרָפוֹת (חֶרְפָּה) *reproaches* const. חֲרְפוֹת, דְּלָתִים (דֶּלֶת or דָּלֶת) *folding doors* const. דַּלְתֵי; yet not invariably שְׁעָלִים (שֹׁעָל) *handfuls* const. שִׁעֲלֵי, שֹׁקֶת *trough* (pl. שְׁקָתוֹת) const. שִׁקֲתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesh-lene, thus, גִּלְגֵּי, גִּלְגַּל, מַלְכֵי, מַלְכֵּי, דַּלְתוֹת, חָרְבוֹת not חָרְבוֹת etc. § 22. *a.* 3. Exceptions are infrequent as אַשְׁדּוֹת Deut. 3: 17, חַסְדֵי Lam. 3: 22 (in some editions) but חַסְדֵי Ps. 89: 2, חִרְפּוֹת Ps. 69: 10, טַרְפֵי Ezek. 17: 9, צִמְּדֵי Isa. 5: 10, רִשְׁפֵי Cant. 8: 6 but רִשְׁפֵי Ps. 76: 4; so with grave suff. כִּכְפִּרֵיהֶם Gen. 42: 25, 35, נִסְכֵּיהֶם Lev. 23: 18 and in some editions קִבְּוֹתֵיהֶם Neh. 4: 7. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חַלְּקֵי Isa. 57: 6, עִבְּרֵי Lev. 25: 5, עֲצַבֵּי Isa. 58: 3, עִקְּבֵי Gen. 49: 17, עִקְּבוֹת Ps. 89: 52, עִשְּׁבוֹת Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, שָׁקַתּוֹת Gen. 30: 38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שִׂפְתֵי from שְׂפָתַיִם *lips* but בִּרְכֵּי from בִּרְכַּיִם *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, מַעֲרֵכֵי, מַעֲרֵכוֹת but מַחֲשֵׁבוֹת. In the opinion of Ewald מִקְדְּשֵׁי Ezek. 7: 24 is for מִקְדָּשֵׁי from מִקְדָּשִׁים, and מָקְצֹעֵת Ex. 26: 23, 36: 28 for מִקְצֹעֹת; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e*. מֶרְכָּבָה *chariot* const. מֶרְכֶּבֶת. The changes in לַהֲבָה *flame* const. לַהֲבַת pl. לְהָבוֹת const. לַהֲבוֹת, גֶּחָלִים *coals* const. גַּחֲלֵי are due to the influence of the proximate vowels, § 63. 1; those in חָזוֹן *vision* const. חֲזוֹן, כָּתֹנֶת *coats* const. כְּתֹנֶת are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אָהֳלִים (from אֹהֶל) *tents* const. אָהֳלֵי arises from the conversion of a simple into an intermediate syllable, § 18. 3.

Nouns with Suffixes.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הֶם־, כֶם, כֶן of the second person are connected with nouns in the singular by a vocal Sh'va, נוּ of the first person plural and דְ of the second fem. singular by Tsere, and הוּ־, הָ־, ם־, ן of the third person by Kamets; הָ֫ is invariably contracted to וֹ, rarely written ה֑, § 62. 1, and הֶ֫ to ה֫, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, רְאִי הִיא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days* that *she* has existed.

b. *First person:* נוּ is in a few instances preceded by Kamets, מִדַּעְתֹּנוּ Ruth 3: 2, קִרְבָּנוּ Job 22: 20.

Second person. The final vowel of דְ is occasionally expressed by the vowel letter ה, יְדָהּ Ex. 13: 16, בְּשִׂמְכָה Jer. 29: 25. In pause the Sh'va before דְ becomes Seghol, § 65, עִבְדֶךְ: Gen. 33: 5, בִּסְתֶךְ: Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה֫, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חֹנֶךָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written י, שִׁלְּשִׁילֵךְ Ezek. 5: 12; י֫, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, רַגְלַיִךְ Jer. 11: 15, בְּהוֹלְכִי Ps. 116: 19, נִשְׁרְכִי 2 Kin. 4: 7 K'thibh, where the K'ri has נִשְׁלַךְ. Sometimes the distinction of gender is neglected in the plural and כֶם is used in place of the feminine כֶן, אֲבִרְכֶם Gen. 31: 9, בְּחֹרֵיכֶם, אֲזָנֵיכֶם Jer. 9: 19; ת֫ is sometimes added to the feminine suffix as to the full pronoun, וּמִתָּנָהּ Ezek. 23: 49.

Third person. The connecting vowel before הוּ and הָ֫ is occasionally *e*, לְעֵינֵהוּ Gen. 1: 12, פִּרְלַגְשֵׁהוּ Judg. 19: 24, מִשְּׁחֵהוּ Nah. 1: 13, אוֹרֵהוּ Job 25: 3, so דֵּעֵהוּ from דַּ֫עַת and בֵּרֵהוּ from בֶּ֫רַע and frequently with nouns in ה֫,

מַרְאֵהוּ and מַרְאֶהָ from מַרְאֶה, שָׂדֵהוּ from שָׂדֶה, מַחֲנֵהוּ, קָצֵהוּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מזבחותים 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קְרֵבֶנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֲחֻזָּה Gen. 12: 8, שִׂרְאֵה Ps. 42: 9, כַּפֵּה Jer. 2: 21, so several times in the K'thibh סוּתָה, עִירָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסוּתָה Ex. 22: 26, נְכֹכָה Lev. 23: 13, שִׁלְשָׁה 2 Kin. 9: 25, תְּבוּאָתָה Ezek. 48: 18, where the K'ri in each instance substitutes וֹ. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁעָרָה Lev. 13: 4, חֲמָאָה Num. 15: 28, or by a Massoretic note in the margin, אֶתְנָנָה Isa. 23: 17. 18 for אֶתְנַנָּה; once א is substituted for ה, כָּמָא Ezek. 36: 5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, לְבָבְהֶן Gen. 21: 28, מִכְּבֶדְהֶן Ezek. 13: 17, שָׁבִיתְהֶן Ezek. 16: 53, or with the connecting vowel Kamets, כָּמָהֶם 2 Sam. 23: 6, or with ה֫ appended, כָּמָּהֵנָּה 1 Kin. 7: 37, תּוֹכָחֲנָה Ezek. 16: 53. The vowel ה֫ is also sometimes added to the briefer form of the fem. plural, לִבָּדָנָה Gen. 21: 29, כְּמָנָּה Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or הֶם being used for the feminine, כְּמוֹתֵם Cant. 4: 2, 6: 6 for כְּמֹתָן, יְרֵיתֵם Job 1: 14 for יְרֵיתָן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י֫ before suffixes, as they do likewise in the construct state, אֲבִיכֶם, אֲבִיהֶם; so too חָם *father-in-law* חֲמִיהָ; י֫ of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אֲבִיהוּ, אֲחִיהוּ, פִּיהוּ. In גּוֹי Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ִים and the dual ַיִם are changed to ֵי before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This ֵי remains unchanged before the plural suffixes; but before ךָ the second masc. singular and הָ third fem. singular it becomes ֶי, and before the remaining suffixes the diphthongal vowel is resolved into ַי, which combined with ִי the first singular forms ַי, with ךְ the second feminine ַיִךְ, and with הוּ the third masculine ָיו, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel ֵי or its modifications, חֲנִיתַי 2 Kin. 6: 8 for חֲנִיתֵי, יְרֹתַי Ps. 132: 12 for יְרֹתֵי, עֲרֹתַי, מַכֹּתַיִךְ Deut. 28: 59 for מַכֹּתֶיךָ, אֲתָיוֹתַיִךְ Ezek. 16: 52 for אֲתָיוֹתֶיךָ, אֲבוֹתַיהֶם and אֲבוֹתֵיהֶם, אוֹתָם Ps. 74: 4, חַשֹּׁאתָם, חַרְבֵיהֶם, מִזְבְּחֵיכֶם, מַצֵּבֹתָם. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמָשָׁתָיִו Lev. 5: 24, תִּקְוָתָהּ Ps. 9: 15, שְׁנָאָתָהּ Ezek. 35: 11, עֻצָּתָךְ Isa. 47: 13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דְּרָכָהּ Ex. 33: 13 for דְּרָכֶיהָ, יָדֵיהֶם Ps. 134: 2 for יְדֵיכֶם, בידי Ex. 32: 19 K'thibh (K'ri בְּיָדָיו), עבדו 1 Sam. 18: 22 K'thibh (K'ri עֲבָדַי), גְּוִיָּתָם Gen 10: 5 for גְּוִיֵּיהֶם, חֲלָבֶיהָן Gen. 4: 4 for חֲלָבֶיהָן.

c. Second person. The vowel ־ֶ remains unchanged before the fem. sing. ךְ in אַשְׁלֵיךְ Eccl. 10: 17 and with ה appended בַּלְאַבְכֶה: Nah. 2: 14. Sometimes, as in the full pronoun, ־ִ is appended to the fem. sing. suffix and ה to the plural, תְּחַלְּיאִינִי: Ps. 103: 3, הַיְנֵכִי: ver. 4, כִּסְתֹּרְכֶנָה Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. יהוּ occurs in גְּבוֹלֵיהוּ Nah. 2: 4 for גְּבוּלָיו, וָלֵיהוּ Hab. 3: 10, עֵינֵיהוּ Job 24: 23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* יהִי which is found once תַּגְבִּיהֵי Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by א, אַחֲרֶיהָא Ezek. 41: 15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶמָּה Ezek. 40: 16, גְּוִיֹּתֵיהֶנָּה Ezek. 1: 11, and י to the abbreviated masc. ם, אֱלֹהֵימוֹ Deut. 32: 37, זְבָחֵימוֹ ver. 38, כַּפֵּימוֹ Job 27: 23, פְּנֵימוֹ Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 *c.*	2 *m.*	2 *f.*	3 *m.*	3 *f.*	1 *c.*	2 *m.*	2 *f.*	3 *m.*	3 *f.*
Sing. Nouns	־ִי	־ְךָ	־ֵךְ	־וֹ	־ָהּ	־ֵנוּ	־ְכֶם	־ְכֶן	־ָם	־ָן
Dual and Plur. Nouns	־ַי	־ֶיךָ	־ַיִךְ	־ָיו	־ֶיהָ	־ֵינוּ	־ֵיכֶם	־ֵיכֶן	־ֵיהֶם	־ֵיהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, כֶם, כֶן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לֵב *heart*, לְבַבְכֶם *your heart*, לְבָבָם *their hearts*; שָׂפָה *lip* du. שִׂפְתַיִם pl. שִׂפְתוֹתֵיהֶם *their lips*.

a. דָּם *blood* becomes דִּמְכֶם and יָד *hand* יָדְכֶם, §§ 58. 2, 63. 2. *a.*

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending תַ becomes תָ in consequence of the change from a mixed to a simple syllable, § 59, שָׂפָה *lip*, שְׂפָתוֹ *his lip*, שְׂפָתָם *their lip*, שְׂפָתֶיךָ *thy lips*, שְׂפָתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מַכָּה const. מַכַּת suf. מַכָּתוֹ. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, בָּתּוֹ from בַּת, אָמָּתוֹ from אָמָה; מְבַעֲטֶךָּ 1 Sam. 16: 15 from the fem. of מְבַעֵט, § 207. *b*.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָתִי Isa. 26: 19 from נְבֵלָה but נִבְלָתְךָ, נִבְלָתוֹ; רֶפְתִּי Cant. 2: 10 from רֶפֶת const. רִפְתַּ; so אַגְלָתִי, גִּרְתָּיו, יִתְדֹתָיו, שֶׁבְיָתֵיכֶם but const. שִׁבְיַת, comp. מְעֵיהֶם const. מְעֵי.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לְבָבִי *my heart*, לְבָבְךָ *thy heart*, לְבָבֵנוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before ךָ, כֶם, כֶן, נוּ, e. g. בִּנְךָ, מִקְדָּשְׁכֶם, מַקֵּלְכֶם, or with a guttural to Pattahh, אֲהַבְךָ, גְּאַלְכֶם, though with occasional exceptions, אַבְיֵנְךָ Isa. 22: 21, שִׁלְחֵךָ 1 Sam. 21: 3, כִּסְאֵךָ from כִּסֵּא. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שֵׁמוֹ from שֵׁם plur. שֵׁמוֹת, בְּנוֹ from בֵּן plur. בָּנִים but גּוֹי, גּוֹךְ, רֵעִי, רֵעֵךְ, חֲמֵנְכֶם Ezek. 5: 7 from חָמוֹן is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שְׂפָתַי *my lips*, שְׂפָתֵינוּ *our lips*, אָזְנַי *my ears*, אָזְנֵינוּ *our ears*; קַרְנַיִם and קְרָנַיִם *horns*, קַרְנָיו and קְרָנָיו *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending הָ, § 210, מֶלֶךְ *king*, מַלְכִּי *my king*, מַלְכְּכֶם *your king*; אֹזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹנֶקֶת *sucker*, יוֹנַקְתּוֹ *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ח or ע it usually becomes Seghol e. g. חֶלְבּוֹ, חֶלְבִּי; נֶגֶד and נֶכֶד retain the Seghol of the first syllable. Hholem is commonly shortened to *ŏ*, but in a few instances to *ŭ*, קָמְצוֹ, גָּדְלוֹ and גָּדְלוֹ; בֹּסֶר, חֹצֶן and נֹכַח irregularly take Hhirik before וֹ 3 pers. suf. חִצְנוֹ but חָצְנִי. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הָ and כֶם is changed into the corresponding short vowel, נַעֲרָהּ, נַעֲרְכֶם. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, בָּעֳלִי and בָּעֳלַי from בַּעַל, חָמָתָהּ Hos. 13: 14, with Daghesh-forte separative, חֲמַתִּי Ezek. 26: 9, חֲמָתָם 1 Kin. 12, 10, כֳּבָלַי Isa. 9: 3, כֳּבָלוֹ Jer. 4: 7; בֶּגֶד *garment* has בִּגְדִי, בִּגְדָהּ instead of בִּגְדָהּ, בִּגְדוֹ.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, עֵינִי from עַיִן *eye*, מוֹתִי from מָוֶת *death*; but עִירָה Gen. 49: 11 from עַיִר *young ass*, שֵׁיתוֹ Isa. 10: 17 from שַׁיִת *thorn*, עֵוֹנִי Ezek. 18: 26, 33: 13 from עָוֶל *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרְיִי from פִּרִי, חָלְיִי from חֳלִי; so Vav שַׁלְוִי, מַדְוֵיהֶם.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. *a*, הִכְּשׁוֹ from הִכְשִׁיל, דִּבְּשִׁי from דִּבְשִׁי, but כִּרְשׁוֹ from כִּרְשׁוֹ; בִּלְּהָ from בִּלָּה; פִּרְיִי, פִּרְיָהּ, פִּרְיָם, פִּרְיָהֶם but פָּרְיָהּ from פִּרִי; שִׁבְיָהּ, שִׁבְיָם but שִׁבְיָהּ from שִׁבְיָה; עִנְּבָם Ezek. 36: 8 is for עִנְבָם from עֵנָב. By a like transposition עִנְּבָם Ezek. 36: 8 is for עִנְבָם from עֵנָב.

d. The noun אֹשֶׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אַשְׁרֵי, אַשְׁרֵיהָ, אַשְׁרֵיו not אַשְׁרֵיו, אֶשְׁרֵיהָ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדִּי and עֲדִי from עֹד (root עָדַד), בִּתְּכֶם from בַּת (בְּנָת), אֲתוֹנָהּ from אָתוֹן (pl. אֲתֹנוֹת).

a. אַשְׁנָב *lattice*, כַּרְמֶל *garden*, מַשְׂגָּב *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שַׂבָּת has in the plural שַׁבְּתוֹת but before suffixes שַׁבַּתּוֹ, שַׁבַּתְכֶם; כֵּן (root כָּנַן) *base* has כַּנּוֹ, כַּנָּיו. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. *a*, in the following from ע"ע roots, חַת *fear*, בַּד *garment* (בַּדּוֹ and בִּגְדוֹ), סַף *basin*, פַּת *morsel*, צַד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. § 209. 2. *a*, חֲרָרִי Jer. 17: 3, חַרְרֵי Ps. 30: 8, הַרְרֵם Gen. 14: 6 from הַר; צִלְלֵי Job 40: 22 and צִלֵּי from צֵל; שָׁלְלֵךְ Ezek. 16: 4 and שָׁרְרֵךְ Cant. 7: 3. Once Daghesh-forte is resolved by the insertion of נ, מֶעְזֻנָּתָהּ Isa. 23: 11 for מֶעְזֻתָּהּ, § 54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, § 211. 1, שָׂדֶה *field* שָׂדַי, שָׂדְהּ, שָׂדֵהוּ; מִקְנֶה *cattle* מִקְנֵהוּ.

a. The vowel *e* commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ה is restored, giving to singular nouns the appearance of being plural, עֶשְׂרֵה Isa. 22: 11, פִּסְלֵיהֶם Hos. 2: 16, נִטְעֵיהֶם Isa. 42: 5, שֶׂה *sheep* becomes שֵׂיוֹ or שֵׂיאוֹ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. Masculine Nouns.

Declension 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before דָּ, כֶם becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

Declension 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זָקֵן.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

Declension 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יוֹצֵר or a short vowel in a mixed syllable as מִזְבֵּחַ. The few words in which Kamets in the ultimate is unchangeable as כָּתָב, גָּנָב, קָנָה § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ֵ or ֶ before דָּ, תָּ and נָּ, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220 3. *a*.

Declension 4. With final הָ (accented).

These nouns are from ל״ה roots; הָ becomes הַ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

Declension 5. Nouns which double their final consonant.

These are mostly from ע״ע roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class 1 of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל״ה, and a large proportion of 5 are from ע״ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. Feminine Nouns.

Declension 1. The feminines of Segholates.

This embraces the forms קַטְלָה, קֶטֶלָה, קִטְלָה, קָטֶלָה, קָטְלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in ה֫ have ת֗ in the const. sing., § 216. 1, and וֹת in the plur. § 201; before suffixes they take the form of the const. except that they have ת֫ in the sing. before light suffixes § 220. 2.

Declension 2. Nouns in ה֫ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

Declension 3. Nouns with the fem. ending ת.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סוּס and סוּסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

Paragogic Vowels.

§ 222. The termination י֫ or וֹ is sometimes added to nouns in the construct singular, § 61. 6, בְּנִי Gen. 49:11 for בֵּן, מְלֵאתִי Isa. 1:21 for מְלֵאת, רַבְּתִי Lam. 1:1 for רַבַּת, מַשְׂפִּילִי Ps. 113:6 for מַשְׂפִּיל, חַיְתוֹ Gen. 1:24 for חַיַּת. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מַלְכִּי־צֶדֶק *Melchizedek*, מְתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel ה֫ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֶגְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, οἴκόνδε הָהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גְּרָרָה from גֵּרָר, אַרְצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר 1 Kin. 19:15 from the construct state מִדְבַּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective חֹל *profane* in the peculiar phrase חָלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים יָמִימָה 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שִׁלִּשְׁתָּה Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לְצִדְקָתָה 2 Chron 31: 14 *to the east*, לְשַׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה֫ rarely receives the accent בְּזֹרָתָה Deut. 4: 41; in פְּדָנָה אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In חָרָה Gen. 14: 10 and פְּלֹנָה *a* is changed to *e* before this ending, § 63. 1, in דְּדָנָה Ezek. 25: 13, נֹבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic ה֫ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

Numerals.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	Masculine.		Feminine.	
	Absol.	*Constr.*	*Absol.*	*Constr.*
One	אֶחָד	אַחַד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
Six	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תֵּשַׁע
Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אַחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אַחָדָה, § 54. 2, but in pause אַחַת; אַחַד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חַד Ezek. 33: 30. The plural אֲחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שׁנתים; for the Daghesh in ת see § 22. *b*; this is once omitted after Daghesh-forte, בִּשְׁתֵּי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָנָה Job 42: 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
Twelve	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
Sixteen	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen	שִׁבְעָה עָשָׂר	שֶׁבַע עֶשְׂרֵה
Eighteen	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen	תִּשְׁעָה עָשָׂר	תִּשַּׁע עֶשְׂרֵה

a. There have been many vain conjectures as to the origin of עַשְׁתֵּי, the alternate of אַחַד in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁתֵּי עָשָׂר *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from עָשַׁת *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has how been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנָה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from ten עֶשֶׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שִׁשִּׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרֹת Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens.*

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וּשְׁנַיִם *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred,* אֶלֶף *one thousand,* רְבָבָה, רִבּוֹ or רִבּוֹא *ten thousand.* These are duplicated by affixing the dual termination מָאתַיִם *two hundred,* אַלְפַּיִם *two thousand,* רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand.* Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred,* שְׁלֹשֶׁת אֲלָפִים *three thousand,* שֵׁשׁ רִבְאוֹת *sixty thousand,* אֶלֶף אַלְפִּים *one million.*

§ 228. 1. The ordinals are formed by adding ִי to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; רִאשׁוֹן *first* is derived from רֹאשׁ *head.*

First	רִאשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שְׁבִיעִי
Third	שְׁלִשִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִשִּׁי or חֲמִישִׁי	Tenth	עֲשִׂירִי

The feminine commonly ends in ִית, occasionally in ִיָּה.

a. There are two examples of the orthography רִאישׁוֹן Josh. 21: 10, Job 15: 7, and one of רִישׁוֹן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִשִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רֶבַע and לֶבַע *one quarter*, חֹמֶשׁ *one fifth*, עֶשְׂרוֹן *one tenth*.

Prefixed Particles.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word חָל Deut. 32: 6, though editions vary; three are combined in בָּשָׂל Eccles. 8: 17.

The Article.

§ 230. 1. The Definite Article (הָא הַיְדִיעָה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article ٱلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was חַל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אַלְבוּקַד Gen. 10: 26, אַלְגַּבְרִישׁ *hail*, the equivalent of גַּבְרִישׁ, and possibly in אַלְקוֹם Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Dagheshforte may be omitted except from the aspirates, § 25, הָרֹאשׁ, הַבְּרָכָה but הַפְּתִחָה, הַמְּדַבֵּר.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַמְּשֻׁגָּע 2 Kin. 9: 11, הַמְּעַנָּה Jer. 6: 2, הָצְפַּרְדְּעִים Ex. 8: 1 but הַצְפַרְדֵּעַ ver. 2, הַיְּעֵלִים Judg. 8: 15, הַיְּעֵלִים 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Dagheshforte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ח and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הָאֹכֶל, הָהָר, הָעֵגֶל Gen. 15: 11, הָרָעָב but הַהוּא, הַהֹשֵׁךְ, הַעֵגֶל Jer. 12: 9.

a. The article very rarely has Kamets before ח, הָחַי Gen. 6: 19, הָחֲמָלִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הָאכַפְלָה Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הֶהָגֶג, הֶהָכָם, הֶהָדָשִׁים, הֶהָרִים, הֶהָעֲרִים.

a. This change very rarely occurs before א, הֶאָבִיר Mic. 2: 7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחָכְמָה.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, so אֶרֶץ *earth* but הָאָרֶץ. The plurals of אֹהֶל *tent* and קֹדֶשׁ *holiness* without the article are אָהָלִים Gen. 25: 27, קָדָשִׁים Ex. 29: 37, but with the article בָּאֳהָלִים (for בְּהָאָהָלִים) Judg. 8: 11, הַקֳּדָשִׁים Ex. 26: 33, § 210. 3. *b.* קָאַת *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַקָּאַת Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פַּר Num. 7: 15, but הַפָּר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, see § 232. 5.

He Interrogative.

§ 231. 1. The letter ה (הֵא הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation: it is then pointed with Hhateph-Pattahh, הֲנֵלֵךְ *shall we go?* הֲלֹא־הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכְזוֹנָה Gen. 34: 31, הֲלְקֵיצֵנְךָ Job 18: 4, הַגְּבִר Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshlene in such forms as הֲיִדַּעְתֶּם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshforte separative, § 24. 5, הֲכִלְבִי Gen. 17: 17, הֲחָבְצְקָה 18: 21, Methegh, § 45. 2, הֲמְשֹׁל Judg. 9: 2, הֲתְשַׁלַּח Job 38: 35, or compound Sh'va, § 16. 3. *b*, חֲבְרָה Gen. 27: 38.

b. He interrogative has Pattahh and Daghesh-forte in one instance before a letter with a vowel of its own, הַיְרַעְתֶּם Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הַאֵלֵךְ Ex. 2: 7, הֲאֲשֵׁר 2 Kin. 6: 22, הֲהֵיטִיבָה Jer. 2: 11, הַעֵת Hag. 1: 4, הֲהֵבִין Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הָאִישׁ Num. 16: 22, Neh. 6: 11, הָאֹתִם Judg. 6: 31, הַאַפְרִי 12: 5, הֲרִיחָה Jer. 8: 19 (in some editions) pointed as if before אֲדֹנָי: so too most probably הָאָדָם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֶאֱמֹר Ezek. 28: 9, הֶרִיחָה Joel 1: 2, הֶרֹכֶב Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֲרָפָה Num. 13: 18, הֲרָאִיתָ 1 Kin 20: 13.

Inseparable Prepositions.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בִּרְקִיעַ for בְּרְקִיעַ, לִמְשֹׁל for לְמְשֹׁל, כִּדְבַר for כְּדְבַר, in which Yodh quiesces בִּידוּדָה, כִּילּוּד.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּחֹרִי, לָאֱכֹל, כַּאֲרִי.

a. Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לַאֲסֹר Ps. 105: 22, לַחֲשֹׁב Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a*, אָדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אֱמֹר *to say* after ל, כַּאדֹנָי, כַּאלֹהִים, לַאדֹנָי, לֵאלֹהִים for בֵּאלֹהִים the Seghol lengthened to Tsere in the simple syllable, לֵאלֹהוֹ but לֵאלֹהֵי, לֵאמֹר but בֶּאֱמֹר, כֶּאֱמֹר. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֱלֹהִים, whose vowels it receives, § 47, לַיהוָה Gen. 4: 3, לַיהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, כַּאבִּיר Isa. 10: 13 for כְּאַבִּיר, כְּיִתְרוֹן Eccles. 2: 13 for כְּיִתְרוֹן, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בָּאֵשׁ, כָּזֹאת, לָנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פֹּ֫ל, פֹּ֫ר, עֹ֫ל, עֹ֫ז and עֹ֫ר verbs when preceded by ל, e. g. לָגֶשֶׁת, לָחֵת, לָלֶדֶת, לָגֹב, לָרִיב; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מָה *what* they are commonly pointed בַּמָּה, כַּמָּה, לָמָּה or followed by a guttural, לָמֶּה; לָמָּה occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its ה is rejected and the vowel given to the preposition, כַּהָדָבָר for כְּהַדָּבָר, לָאָרֶץ for לְהָאָרֶץ, בָּהָרִים for בְּהָרִים.

a. ה remains eight times in כְּהַיּוֹם e. g. Gen. 39: 11; also in such individual instances as בְּהַשְׁמַיִם Ps. 36: 6, בְּהַדְרֵךְ Neh. 9: 19, כְּהָהֶם Eccles. 8: 1, כְּהַחֲלִיּוֹת Ezek. 40: 25, לְהַכַּרְכֻּבִים 1 Sam. 13: 21, לְהַחוֹמָה Neh. 12: 38, לְהָעָם

2 Chron. 10: 7, לְהַגִּיד 25: 10, לְהַמְזַכֵּחַ 29: 27, לְהַגִּירִים Ezek. 47: 22, לְהַנְחִיל Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לַשְׁבִּית Am. 8: 4 for לְהַשְׁבִּית, בְּשָׂכְלִי Prov. 24: 17 for בְּהִשָּׂכְלִי.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִדֶּרֶךְ for מִן דֶּרֶךְ. Before ח Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מֵהוּץ for מִן הוּץ, but מֵהֲמָה, מֵהֲלֹם 1 Sam. 12: 23; מֵעָם, מֵהָעוֹת, מֵאָרֶץ, but מֵהִוּוֹת, מֵרֹדֶת.

a. If the first letter of the word have Sh'va, Daghesh-forte may be omitted. This is occasionally the case even when it is an aspirate מִבְּצֹרִי Judg. 8: 2, מִגְּבוּרָתָם Ezek. 32: 30. Daghesh-forte is twice retained in an initial vowelless Yodh, מִיְּרֻשָּׁתִי 2 Chron. 20: 11, מִיְּשֵׁנֵי Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִיָּגוֹן, מִידֵי, מִירֵחַ, מִיָּמֵי. מִן is sometimes poetically lengthened to מִנִּי, and once has the form of a construct plural, מִנֵּי Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 *c.*	בִּי	לִי	כָּמוֹנִי	מִנִּי, מִנֶּנִּי, מֶנִּי	
2 *m*	בְּךָ, בָּךְ	לְךָ, לָךְ	כָּמוֹךָ	מִמְּךָ, מִנְּךָ	
2 *f.*	בָּךְ	לָךְ	—	מִמֵּךְ	
3 *m.*	בּוֹ	לוֹ	כָּמוֹהוּ	מִמֶּנּוּ, מִנֶּהוּ, מֶנֶּהוּ	
3 *f.*	בָּהּ	לָהּ	כָּמוֹהָ	מִמֶּנָּהּ	

PLURAL.

1 *c.*	בָּנוּ	לָנוּ	כָּמוֹנוּ	מִמֶּנּוּ
2 *m.*	בָּכֶם	לָכֶם, לְכֶם	כְּמוֹכֶם, כָּכֶם	מִכֶּם
2 *f.*	בָּכֶן	לָכֶן	—	מִכֶּן
3 *m.*	בָּהֶם, בָּם	לָהֶם, לָמוֹ, לְהֶם	כְּמוֹהֶם, כָּהֶם	מֵהֶם, מִנָּהֶם
3 *f.*	בָּהֶן, בָּן	לָהֶן	—	מֵהֶן

a. The syllable בִּ inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that כָּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִמֶּנִּי = מִנֵּנִי. Comp. a similar reduplication of a short word, יֵשׁ or יֵ construct of מַיִם *water*.

Vav Conjunctive.

§ 235. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהָאָרֶץ, וְחֹשֶׁךְ. Before one of the labials ב, בּ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וּבִין, וּפָנִים, וּמֶלֶךְ, וְלַהֲבְדִּיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנָּקְתֶם, וְיִדֹּר. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַאֲנִי, וְעֵזּוּז, וְהֵלִּי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, תֹּהוּ וָבֹהוּ Gen. 1: 2, טוֹב וָרָע 2: 9, וָקֹר וָחֹם וְיוֹם וָלַיְלָה 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וּזְהַב Gen. 2: 12, וּתְבִשֻׁי Ezek. 26: 21, וּסְעָדֵה 1 Kin. 13: 7, וְצָעָקִי Jer. 22: 20.

b. Vav receives Hhirik before He or Heth followed by Yodh in the forms וְחִיתֶם, וְחִירֵיכֶם, וְחִיוּ 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְחֶיֵה, וְהֶיֵה for וְחַיֵּה, וְהַיֵּה.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיַּעְתָּר Gen. 32: 16, וַיַּעְצֹר Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. *a*, in אָדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאדֹנָי, וַאדֹנִי, וַאלֹהִי, וֵאלֹהֵינוּ the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיהוָה when יהוה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲשֻׁר Zech. 11: 5 for וְיִלַּת, וְאַשֻׁר Jer. 25: 36 for וְיַלַּת.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוֹר וְלֶשֶׂב וָעֵז Lev. 7: 23, גָּדוֹל וְרָב וָרָם Deut. 2: 10. 21, and even the last two דְּבַשׁ וָשֶׁמֶן וָצֳרִי Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וַיָּמָת Gen. 44: 9. 22. 31, וַתָּמָת Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וָאֶרֶץ Isa. 26: 19, the first vowel of אֶרֶץ being as usual assimilated to a preceding Kamets, § 63. 2. *b*.

Separate Particles.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הָלְאָה *yonder*, *beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוּ *if*. The pronoun זֶה, of which probably שׁ is originally only a modification (comp. the relative use of זוּ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם or ם, § 201. *e*, אָמְנָם and אָכֵן *truly* from אֵמֶת *truth*, חִנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רִיק *empty*, פִּתְאֹם *suddenly* from פֶּתַע *moment*, שִׁלְשֹׁם *the day before yesterday* from שָׁלֹשׁ *three*.

(2.) By abbreviation, as אַךְ *surely*, *only* from אָבַךְ.

(3.) By composition, as בַּדּוּעַ *why?* from בַּד יָדוּעַ *quid edoctus*, מִלְמַעְלָה *from above* from מִן, לְ and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily*, *exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אַף *no*

more prop. *cessation*; with a preposition בִּמְאֹד *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, בְּהַר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, בָּלֵא *fully*, רִאשֹׁנָה *at first*, שֵׁנִית *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramæic*, נִפְלָאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֹּה *thus* prop. *according to it*, כֵּן *so* perhaps for כְּהֵן *according to these things*, though others explain it as an adverbial of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this* (place).

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עוֹד *yet*, אַי *where*, to which may be added אַיִן *there is not* prop. *non existence* and יֵשׁ *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הִנֵּה. *First person* הִנְנִי, הִנֵּנִי and הֵנֵּנִי, הִנָּנוּ and הֵנֵּנוּ. *Second person* masc. הִנְּךָ once הִנֶּכָּה; הִנְּכֶם, fem. הִנָּךְ. *Third person* הִנֵּהוּ and הִנֵּהוּ; הִנָּם.

2. עוֹד. *First person* עוֹדֶנִּי and עוֹדִי; once with *plur.* עוֹדֵינוּ Lam. 4: 17 K'ri. *Second person* masc. עוֹדְךָ fem. עוֹדָךְ. *Third person* masc. עוֹדֶנּוּ, עוֹדָם fem. עוֹדֶנָּה.

3. אַי, *Second person* אַיֶּכָּה. *Third person* אַיּוֹ, אַיָּם.

4. אַיִן. *First person* אֵינֶנִּי. *Second person* masc. אֵינְךָ, אֵינְכֶם, fem. אֵינֵךְ. *Third person* masc. אֵינֶנּוּ, אֵינָם and אֵינָמוֹ fem. אֵינֶנָּה.

5. יֵשׁ. *Second person* יֶשְׁךָ, יֶשְׁכֶם and יִשְׁכֶם. *Third person* יֶשְׁנוֹ.

Prepositions.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחַר *behind, after* אֶל־ *to, unto,* אֵצֶל *beside,* אֵת *with,* בֵּין *between,* בִּלְתִּי *without,* בְּעַד *through,* זוּלַת *except,* יַעַן *on account of,* נֹכַח or נוֹכַח *over against,* נֶגֶד *in presence of,* נֹכַח *in front of, before,* עַד *unto,* עַל *upon,* עִם *with,* תַּחַת *under.* Most of these appear to have been originally nouns: and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרֵי *from after,* מֵאֵת and מֵעִם *from with,* מֵעַל *from upon,* מִתַּחַת *from under,* לְבַד *from,* לְנֶגֶד and לְנֹכַח *before,* אֶל־מוּל *toward.*

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation,* לִפְנֵי *before* and מִלִּפְנֵי, מִפְּנֵי *from before* from פָּנִים *face,* בִּגְלַל and בַּעֲבוּר *for the sake of,* בְּיַד *by* prop. *by the hand of,* אֶל־עֵבֶר *beyond,* מֵעֵבֶר לְ *from beyond,* לְעֻמַּת *in conjunction with,* לְבִלְתִּי and עַל־עִקֵּב *on account of,* לְפִי, כְּפִי and עַל־פִּי *according to* prop. *at the mouth of.*

(3.) A preposition and an infinitive, לִקְרַאת *toward* prop. *to meet.*

(4.) A preposition and an adverb, בִּלְעֲדֵי and מִבִּלְעֲדֵי *without* from בַּל *not* עַד *unto,* מֵהָלְאָה לְ *beyond,* מִבַּלְעֲדֵי *without.*

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me,* זוּלָתִי, נֶגְדִּי, עִמִּי, except אַחַר *after,* אֶל־ *to,* עַד *unto,* עַל *upon* and תַּחַת *under,* which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֶיךָ, אַחֲרָיו; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵי and בֵּינָיו, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

a. The plural form אֲחֵרַי occurs without suffixes more frequently than אַחֲרַי; אֲלֵי, עֲדֵי, עֲלֵי also occur in poetry; עִמָּדִי from the absolute עִמָּד, which appears only in this single form, is used as an alternate of עִמִּי from עִם *with* and the 1 pers. sing. suffix.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחְתֶּיהָ 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix תַּחְתֶּנָּה Gen. 2: 21; with the 3 masc. plur. suffix it is תַּחְתָּם oftener than תַּחְתֵּיהֶם.

§ 240. The preposition אֵת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אִתִּי, אִתְּךָ, אִתָּךְ (once אִתֵּךְ Isa. 54: 10), אִתְּכֶם; the sign of the accusative becomes אוֹת before suffixes or before grave suffixes commonly אֶת, thus אֹתִי, אֹתְךָ, אֶתְכֶם rarely אוֹתְכֶם, אֹתָם (rarely אוֹתָם) and אֶתְהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתִי, אוֹתְךָ.

Conjunctions.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוֹ *or*, גַּם *also*, אִם and לוּ *if*, אֲשֶׁר and כִּי *that, because*, פֶּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions כִּי אִם *but*, אַף כִּי *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, יַעַן אֲשֶׁר and עֵקֶב אֲשֶׁר *because*, עַד כִּי *until*, תַּחַת כִּי *because*.

(3.) An adverb with a preposition or conjunction, בְּטֶרֶם *before*, לָכֵן or עַל־כֵּן *therefore*, לוּלֵי *unless* from לוּ *if* לֹא *not*.

Interjections.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָח, הָהּ, אֲהָהּ *ah! oh!* הֶאָח *aha!* הוֹי *ho! woe!* אוֹי, אוֹלָהּ, אַבּוֹי, אִי *woe!* אַלְלַי *alas!* הַס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה *come!* prop. *give*, לְכָה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, חָלִילָה *far be it!* בִּי *pray:* from בָּעַי *entreaty*, נָא *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

The Subject.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I* (am) *holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, עֲנוֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לְאֵרְבֹּא טָבֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, לֹא יָבֹאוּ הַמֵּתִים וְיֶהֱלְלוּיָהּ *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. מִן in a partitive sense, וַיֵּצְאוּ מִן־הָעָם *there went out* (some) *of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense וּבָנוּ מִמְּךָ *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison כְּנֶגַע נִרְאָה (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5, אֲשֶׁר לֹא־הָיָה כָּזֹאת *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or וְגַם ... מִן in the sense of *both ... and* בַּעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נָדְדוּ *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition טוֹב זַמְּרָה (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun בְּאֵרְעִים חַיַּת הָאָדָם לְבַדּוֹ *man's being alone* (is) *not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, רַבָּה נָפַל דְּוִדֵיהֶם *many* (prop. much) *of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, הַעוֹד עִמְּךָ *is there yet with thee* (a corpse)? Am. 6: 10, or is obvious in itself, אֹתוֹ יָלְדָה (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. אֱלֹהִים in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, וַתָּחָס scil. עֵינִי. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיַּגִּדוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא־תַעֲשֶׂה־לְךָ פֶסֶל *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הָבִיאָה לַמּוּסָר לִבֶּךָ *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִם־יוּכַל אִישׁ לִמְנוֹת *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשָׁמַע הַשֹּׁמֵעַ *and the hearer shall hear* 2 Sam. 17: 9, חָרְשׁוּ חֹרְשִׁים *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וּמָלַךְ מֶלֶךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. מוֹת הַמֵּת *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֵת אֲשֶׁר אֲדַבֵּר דָּבָר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular נִקְרָא, וַיִּקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural נִקְרְאוּ, וַיִּקְרְאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing כַּאֲשֶׁר יְרַדֵּף *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלוֹת עָמָל נִחֲלוּ־לִי *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בְּאָתָּה *as thou comest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or עַד בְּאֲךָ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law עֶרְכְּךָ *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections תָּבִיא Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אַל־יֵרַע בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הוּחַל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַתֵּצַר לְיִשְׂרָאֵל *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וְהָיָה *and it shall be* or *come to pass* Gen. 4: 14, וַיְהִי Gen. 12: 11, רַב *it is enough* Deut. 3: 26, הִקְשָׁה *it is hard* Deut. 15: 18, וַיֵּאָר *and it was light* 2 Sam. 2: 32, חָרָה לָךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, יִרְעַב לָךְ Gen. 40: 14, מַר לִי Ruth 1: 13, רָוַח לְשָׁאוּל וְטוֹב לוֹ 1 Sam. 16: 23, חַם לוֹ 1 Kin. 1: 1, 2, יָלַח לִי Job 3: 13, יִנְעַם לְ Prov. 24: 25. So in passive verbs יְדֻבַּר Cant. 8: 8, נֶהְיָה *it is done*, all is over Mic. 2: 4, רֹעַשׁ *it is sifted*, one sifts Am. 9: 9, נִרְפָּא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, וְבֻלַּע כַּמַּלְתֵּד *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. *a*, hence מְקֻטָּר מְנֻשָּׁשׁ Mal. 1: 11 (though followed by מִנְחָה), and so when the object is a clause יֻאמַר Gen. 22: 14, נוֹדַע 41: 21, חֻצַּב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בְּחֻמּוֹ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַתֵּצַר לוֹ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַתֵּצַר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; תִּהְיֶה *it shall be* viz. the act just mentioned Gen. 21: 30; וַתְּהִי־חֹק *and it became a custom* viz. what is immediately added Judg. 11: 39; וַתֶּכֶל 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or כָּלָה be taken in the sense of כָּלָא *it withheld David* from his hostility that he was comforted etc.; so תִּיעַט Ps. 69: 32, עֻלָּתָה Jer. 7: 31, וַתֵּאָתָה 10: 7, תִּמְשָׁךְ Ezek. 12: 25, which in ver. 28 takes as its object דְּבָרַי; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs וְנִשְׂעָרָה *it is tempestuous* Ps. 50: 3, תַּשְׁלֶג *it snows* 68: 15, תַּמְטִיר *it rains* Am. 4: 7.

The Personal Pronoun as Subject.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה כָּרְעוּ וְנָפָלוּ וַאֲנַחְנוּ קַמְנוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context אַתָּה יָדַעְתָּ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֹךְ *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנֹכִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אָנֹכִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with אֲנִי־הוּא אֲשֶׁר־חָטָאתִי *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle גַּם *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, אַף *too* Lev. 26: 24, or רַק *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אַל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא הָאֱלֹהִים *Jehovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אָנֹכִי הוּא מֹחֶה *I, this* person and no other, equivalent to *I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נָקֹה תִּנָּקֶה *shalt thou, such* an one as thou art, *be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am *he* who *blotteth out* etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא בַּנֶּפֶשׁ *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי עָרֵי הַלְוִיִּם הִוא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or הָאָדָם *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix נַפְשִׁי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחִיו *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...זֶה Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by עֶצֶם *bone* or *substance* עֶצֶם הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵמָּה lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם *and the heavens and the earth and all their host were finished* Gen. 2: 1, וָאֲנִי וְהַנַּעַר נֵלְכָה *and I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

The Article.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אַרְיֵה *a lion*, one of the species, Gen. 49: 9; הָאַרְיֵה *the* particular *lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be* רָקִיעַ *a firmament, etc., and God made* הָרָקִיעַ *the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; אֵשׁ....הָאֵשׁ Ex. 13: 21, but הָעֲנָן....הָאֵשׁ ver. 22, first אֹהֶל then הָאֹהֶל Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ וגו׳ *blessed is the man who has not walked*, etc., Ps. 1: 1, an adjective הַגָּדֹל הַמָּאוֹר *the greater light*, הַקָּטֹן הַמָּאוֹר *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הָהָר הַזֶּה *this mountain*, הָהָר הַהוּא *that mountain*, or any descriptive phrase הָאַיִל בַּעַל הַקְּרָנַיִם *the two-horned ram* Dan. 8: 6, הָאוּלָם עַל־פְּנֵי הַהֵיכָל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked* persons" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלֶכְתּוֹ וגו׳ and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase כָּעֵת מָחָר Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. *c* below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֻּׁקֶת *the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הָאֲרֻבָּה *the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to* הָרֹאֶה *the* (well known) *seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus בָּהָר...בְּמַעֲרָה *in the* (not *a*) *mountain ... in the* (not *a*) *cave* Gen. 19: 30, הַמֵּלִיץ *the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, הַבְּאֵר *the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, הַסְּנֶה *the thorn-bush* such as grew in the desert Ex. 3: 2, הָאֹהֶל *the tent*, viz. the one used for the purpose Ex. 33: 7, הַנַּעַר *the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; הַכֻּשִׁית *the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; הַשִּׁפְחָה *the maid* of the high priest 2 Sam. 17: 17, and ver. 19 הָאִשָּׁה *the woman* who belonged in the house, הַמִּכְסֶה *the cover* which she had or which was commonly used for the purpose; הָאִישׁ הַמִּצְרִי *the* well known *Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *the leprosy* צָרַעַת Lev. 13: 2 or הַצָּרַעַת ver. 12, *with blindness* בַּסַּנְוֵרִים Gen. 19: 11, בָּעִוָּרוֹן Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states שִׁגָּעוֹן and הַשִּׁגָּעוֹן *madness*, תְּמָהוֹן and הַתְּמָהוֹן *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצָּעִיף *the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. ἔλάμβανε Δαυὶδ τὴν κινύραν. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4: 14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30: 15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28: 16, הַפַּעַם *the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase הַפַּעַם הַזֹּאת Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. בָּעֵת *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the* proper *time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each, he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2. *I hid a hundred men fifty by fifty* בַּמְּעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לָאִישׁ *to the man* i. e. each man Gen. 45: 22, לַבַּיִת *for the house* i. e. each house Ex. 12: 3, לַיּוֹם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאָדוֹן *the Lord* Isa. 1: 24, הָאֱלֹהִים *the* (true) *God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁמֶשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσίον; *the king made* אֶת־הַכֶּסֶף *silver like stones* 1 Kin. 10: 27; *swallowed up* מִן־הַיַּיִן *of wine, led astray* מִן־הַשֵּׁכָר *by strong drink* Isa. 28: 7; *where shall* הַחָכְמָה *wisdom be found?* Job 28: 12 LXX. ἡ δὲ σοφία; *there is a superiority* לַחָכְמָה מִן־הַסִּכְלוּת *to wisdom above folly like the superiority* לָאוֹר מִן־הַחֹשֶׁךְ *of light above darkness* Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach* חָכְמָה *wisdom* Job 32: 7, 38: 36, הַחָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. הַחָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom* to do all work Ex. 36: 1, חָכְמָה *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge* אֶת־הַצַּדִּיק וְאֶת־הָרָשָׁע *the righteous and the wicked* Eccl. 3: 17; *the proverb of* הַקַּדְמֹנִי *the ancients* 1 Sam. 24: 14, הַפָּלֵט *the escaped* Gen. 14: 13, הָאוֹרֵב *the liers in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הָעַיִט *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues* הַקֹּרֵא *the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁחִית *the* one *destroying* i. e. destroyers 1 Sam. 13: 17; בֶּעָמִיר *like the sheaf* i. e. sheaves Mic. 4: 12; וְהַחֲמוֹר ... הַפּוּס 2 Kin. 7: 10; הַצַּדִּיק is contrasted with רָשָׁעִים Ps. 37: 16. So some explain הַנַּעַר Num. 11: 27 as equivalent to נְעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הַהֲיוֹת Gen. 2: 9 and elsewhere, הַשָּׁבֶת 1 Kin. 10: 19, 2 Chron. 9: 18 and בַּהֲקוֹעַ Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַהֹלְכוּא *who went* Josh. 10: 24, הַיִּוָּלֵד *that shall be born* Judg. 13: 8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26: 28, הַנִּצָּבִים *who are present* 1 Chron. 29: 17, בַּהֲכִין *into* (the place) *which he prepared* 2 Chron. 1: 4, הַנּוֹלַד־לוֹ Gen. 21: 3, הַבָּאָה Gen. 18: 21, 46: 27, Job 2: 11, הַשָּׁבָה Ruth 1: 22, 2: 6, 4: 3, הַנִּרְאָה 1 Kin. 11: 9, הַהֻפְכָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הֶעֱלֵיתָה *what* (was) *upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֵרְשִׁים *ye deaf*, הָעִוְרִים *ye blind* Isa. 42: 18, הַיּוֹשֶׁבֶת *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, גֶּבֶר *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) נָשִׁים שַׁאֲנַנּוֹת *O careless women* Isa. 32: 9, אִכָּרִים *O ye husbandmen* Joel 1: 11, בָּנִים

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek πᾶς, when followed by a definite noun כֹּל means *the whole* or *all* כָּל־הָאָרֶץ *the whole earth*, כָּל־הָעָם *all the people*, כָּל־הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל־הָאִישׁ *all the men* Deut. 4: 3, כָּל־הֶעָרִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל־בַּיִת *every house* Isa. 24: 10, כָּל־דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל־עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל־רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כֹּל by *any*, כָּל־מְלָאכָה לֹא תֵעָשֶׂה *no work shall be done* Ex. 12: 16, אֵין כָּל־חָדָשׁ *there is no new thing* Eccles. 1: 9, לֹא יוּכַל כָּל־אֱלֹהַּ *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּקֵּן *as* (the) *a nest*, Isa. 10: 14, כַּסֵּפֶר *as* (the) *a scroll* Isa. 34: 4, *like rending* הַגְּדֵי (the) *a kid* Judg. 14: 6, *as* הַדְּבוֹרִים (the) *bees do* Deut. 1: 44, כַּשָּׁנִים *as* (the) *scarlet*, כַּצֶּמֶר *as* (the) *snow*, כַּתּוֹלָע *as* (the) *crimson*, כַּצֶּמֶר *as* (the) *wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כַּשֻּׁעָלִים *like foxes* Ezek. 13: 4, כַּצְּבָאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאַרְיֵה *the lion and* הַדֹּב *the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב *in* (the) *cattle*, *in* (the) *silver*, *and in* (the) *gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* צֹאן וּבָקָר וְכֶסֶף וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase וַיְהִי הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַנֹּגֵר Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנַעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending* (stream), *the Jordan*, once poetically יַרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׁרוֹן *the plain, Sharon*, הַלְּבָנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַכַּרְמֶל *the garden, Carmel*, הַכִּכָּר *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower, Mizpah*, הָאָדָם and אָדָם *the* (first) *man, Adam*, הָאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In חֲצִי שֵׁבֶט הַמְנַשֶּׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article כַּשְׂדִּים *the Chaldeans*, but הַכַּשְׂדִּים Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרַמִּים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הָאֲרַמִּים, § 53. 2. *a*. Symbolical like real names do not receive the article, בָּגוֹדָה *Treacherous* Jer. 3: 7, מְשֻׁבָה *Apostate* ver. 6, לֵב לֹא Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִיוֹ *the* (other) *half of them* Josh. 8: 33, opposed to a preceding חֲצִיוֹ *one half of them*; see also כַּגִּבְרָתָהּ Isa. 24: 2, הַעֲרֵכְהָ Lev. 27: 23, בְּעֲלֵינוּ (in some editions) Ezra 10: 14; בְּתוֹךְ הָאָהֳלִי *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַגָּדְרוֹ *in the midst of its fold* Mic. 2: 12, כָּל־הָהֲרוֹתֶיהָ *the whole of its women with child* 2 Kin. 15: 16; in לְמַעֲנֵהוּ Prov. 16: 4 it distinguishes the noun מַעֲנֶה from the preposition לְמַעַן. In נְבִיאֲכֶם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּצֶּכֶּהוּ *the* (one) *smiting him* Isa. 9: 12, הַמַּעֲלֶךָ *the* (one) *bringing thee up* Ps. 81: 11, הַמְעַטְּרֵכִי *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שִׁבְטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בִּכּוּרֵי מַעֲשֶׂיךָ *the first-fruits of thy la-*

bours, נְשֵׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעָרַת שְׂדֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עֹשֵׂה מְלֶאכֶת עֲבֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף־אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבַּח נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאַךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאַךְ הָאֱלֹהִים Judg. 6: 20, מַלְאַךְ יְהוָה ver. 21 *the angel of God* or *of Jehovah.* In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began* to play *the husbandman,* comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשֹּׁכְנֵי בָאֳהָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֹהֱלָה שָׂרָה *to the tent* viz. *Sarah's* Gen. 24: 67, הַיָּתֵד הָאֹרֶג *the pin* viz. *of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2. הַכְּתֹנֶת שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of* (or *at*) *Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ Josh. 3: 11, Esth. 6: 1; so after כֹּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַסֵּפֶר הַמִּקְנָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בֶּן־הַיְמִינִי *the Benjamite*

Judg. 3: 15, בֵּית הַשִּׁטָּה *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלַּחְמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִי הָעֶזְרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הָאֶזְרִי Num. 26: 30; בֵּית הָאֵלִי *the Bethelite* 1 Kin. 16: 34, חֲצַר הַמְּנַחְתִי 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מַלְכֵי־אֶרֶץ *kings of* (the) *earth* Ps. 2: 2, לִפְנֵי שָׁמֶשׁ *in the presence of* (the) *sun* Ps. 72: 17, אָמַר שֹׁמֵר (the) *watchman says*, (the) *morning comes* Isa. 21: 12; *to give* וְקֹדֶשׁ וְצָבָא *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׁמַיִם Gen. 2: 4, Ps. 148: 13, כֹּלֵה שָׁמַיִם וָאָרֶץ Gen. 14: 19, 22, but חַיַּת הָאָרֶץ, אַפְסֵי אֶרֶץ except Ps. 59: 14; or words שָׁלַי but חַשֻּׁדָּה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד *the Tent of meeting*, מָעוֹן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, עֶלְיוֹן *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שַׁדַּי *the Almighty*, אֱלֹהֵי צְבָאוֹת, only four times אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, שְׁאוֹל *the region of the dead*, תֵּבֵל *the world*, תְּהוֹם *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, תֵּימָן only once הַתֵּירָן Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, לְעֵת עֶרֶב *at evening-time* Gen. 24: 11, מִזְרַח שֶׁמֶשׁ *sunrise* Deut. 4: 47, עַד אַחֲרִית שָׁנָה *to* (the) *year's end* Deut. 11: 12, שַׂר צָבָא (the) *captain of* (the) *host* 1 Kin. 16: 16, and such phrases as *shake* רֹאשׁ (the) *head* Isa. 37: 22, *put forth* יָד the *hand* Gen. 37: 22, *lay* יָד עַל־פֶּה the *hand upon* the *mouth* Mic. 7: 16, בְּיָד *with* the *hand* 1 Sam. 19: 9, *pounce* בְּכֶתֶף *upon* the *shoulder* i. e. assail *the Philistines* Isa. 11: 14, *turn* עֹרֶף the *back and not* פָּנִים the *face* Jer. 2: 27, *lift up* קֶרֶן the *horn* 1 Chron. 25: 5, מִכַּף־רֶגֶל וְעַד־רֹאשׁ *from* the *sole of* the *foot to* the *head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in* the *beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מֵרֵאשִׁית *from* the *beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּל *and* the *border* Josh. 13: 23, רֹחַב the *breadth*, קוֹמָה the *height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אַפַּיִם אַרְצָה *with* the *face to* the *ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פָּנִים אֶל־פָּנִים Gen. 32: 31, פֶּה אֶל־פֶּה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מֵאִישׁ וְעַד־אִשָּׁה מִטַּף וְעֹלֵל וְיוֹנֵק שׁוֹר וָשֶׂה וַחֲמוֹר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural אִישׁ רַגְלַי *footmen* Judg. 20: 2, אִישׁ־חַיִל *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19. 12 חָתָן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second הַקֹּקְקִים *woe unto the* (persons) *decreeing unrighteous decrees* וְהַמַּכְתִּבִים *and writing, etc.* Isa. 10: 1, הַנֵּבֶל וְכִנּוֹר *O psaltery and harp* Ps. 57: 9, הַבְּרִית וְהַחֶסֶד Neh. 1: 5 comp. Deut. 7: 9, 12, הַשֹּׁמֵר וְהַחֶסֶד (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל־טוֹב וְאֶל־הַיָּשָׁר.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, גַּם־רֶכֶב גַּם־פָּרָשִׁים *both chariots and horsemen* Gen. 50: 9, חָלָב וּדְבַשׁ *milk and honey* Ex. 3: 8, עוֹל יָמִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אַחַת הַנְּבָלוֹת *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, לֹחֶם אֶחָד 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, פַּרְעֹשׁ אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

Adjectives and Demonstratives.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֵּן חָכָם *a wise son*

Prov. 10: 11, חָתָן יֹצֵא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, רַחֲמֶיךָ הָרַבִּים *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת עִתִּים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זָר מַעֲשֵׂהוּ *his strange work*, נָכְרִיָּה עֲבֹדָתוֹ *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant* as a *righteous* person.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הֶחָדָשָׁה הֶעֱגָלָה *the new cart* 2 Sam. 6: 3, הַגֶּפֶן נָכְרִיָּה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אֲחֵרִים אֲחֵיכֶם *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בְּנָמָן צָעִיר Ps. 68: 28. In דִּבָּתָם רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. *a.* In תַּנִּים גְּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמְּלָאכָה נִמְבָזָה וְנִמְאָס *the property* that was *despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֶרֶת *the land, another* than this, *where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, חֲצַר הַגְּדוֹלָה *the great court* 1 Kin. 7: 12, אִישׁ הֶעָשִׁיר *the rich man* 2 Sam. 12: 4, בּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ חֶעֱמַד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־חַיָּה הָרֹמֶשֶׂת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ מַרְגִּיז *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַהֹלֵךְ הַיָּשָׁר *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix רַגְלֶיהָ בָּאָה *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives מִנְחָה תָּמִיד *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. *c.*), עֹלֹת חִנָּם *burnt-offerings that cost nothing* 2 Sam. 24: 24. Ps. 69: 5, Lam. 3: 52, שַׂלְמוֹת חֲרָבָה מְאֹד *very many garments* Josh. 22: 8. Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so מְעַט Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive אֹיְבַי בְּנֶפֶשׁ *my enemies in soul* i. e. cordial haters Ps. 17: 9, אֱנוֹשׁ מִן־הָאָרֶץ *man of the earth* Ps. 10: 18, נִסְכֵּיהֶם מִדָּם: *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, הַיּוֹם הַזֶּה *this day* Gen. 7: 13, הַדְּבָרִים הָאֵלֶּה *these things* Gen. 15: 1, הָאֲנָשִׁים הָהֵמָּה *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת Deut. 9: 6, הַשָּׁנִים הַטּוֹבוֹת הָאֵלֶּה הַבָּאוֹת *these good years that* (are) *coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative זֶה occasionally stands emphatically before its noun, זֶה מֹשֶׁה *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, זֶה לַחְמֵנוּ *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, זֶה הָעָם *this people* Isa. 23: 13, Hab. 1: 11; so הוּא e. g. הוּא הַמֶּלֶךְ *that king Ahaz* 2 Chron. 28: 22, הַלַּיְלָה הַזֶּה הוּא *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in הָעָם הַזֶּה הָרָע *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, דּוֹר זֶה *this generation* Ps. 12: 8, בַּלַּיְלָה הוּא *in that night* Gen. 19: 33, 30: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix שְׁבֻעָתִי זֹאת *this my oath* Gen. 24: 8, אֹתֹתַי אֵלֶּה *these my signs* Ex. 10: 1, 11: 9, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, מְעַט דָּבַשׁ

חֲזֵה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרָתִי הַזֶּה *that Ephrathite* 17: 12, 17, Jer. 40: 3 K'thibh, חֳלִי זֶה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הוּא Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. **1.** The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, בְּמָקוֹם אֶחָד *one place* Gen. 1: 9, תְּרִיעָה הָאַחַת *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, מִשְׁפַּט אֶחָד *one law* Lev. 24: 22, אֲרוֹן אֶחָד *a chest* 2 Kin. 12: 10, פַּחַת אַחַד עַבְדֵי אֲדֹנִי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. *c*; הָרֵי־אֶלֶף Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֲחִיכֶם אֶחָד *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַכֶּבֶשׂ אֶחָד Num. 28: 4, רֹאשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In הָאִישׁ אֶחָד Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah *alone* (lit. being *one*); or He may be interrogative § 231. 3. *a*.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the* remaining *one* Gen. 42: 13, *the* other *one* Lev. 14: 22, 15: 15; *the* well known *one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive מִן, which appears to be redundant אֶבְיוֹן מֵאַחַד אַחֶיךָ *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עִיר *sixty cities* Deut. 3: 4, מֵאָה

מֵאָה צִמּוּקִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֶלֶף *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מְאַת אַדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשֶׁת אַלְפֵי גְמַלִּים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral שְׁנֵי הַמְּאֹרֹת not *two of the lights* but *the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנִים *the six branches* Ex. 25: 33, but by the preposition מִן, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שִׁשָּׁה מִשְׁמָתָם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four,* and *seven,* occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנַחְנוּ *we, both of us* 1 Sam. 20: 42, also שְׁתֵּינוּ־אֲנַחְנוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two* or *both of them* 1 Sam. 25: 43, שִׁלַּשְׁתֶּם *ye three*, שְׁלָשְׁתָּם *they three* Num. 12: 4, אַרְבַּעְתָּם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיִךְ *thy fifty*, חֲמִשָּׁיו *his fifty* 2 Kin. 1: 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אַלְפִּי *my thousand* Judg. 6: 15, אַלְפֵיכֶם *your thousands* 1 Sam. 10: 19, רִבְבָתָיו *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, בְּעֵלוֹת שֶׁבַע *seven steps* Ezek. 10: 22, אַתֹּת עֶשְׂרִים *twenty she-asses* Gen. 32: 16, כִּכָּרִים מֵאָה־אֶלֶף *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָתוֹת *three leaves* Jer. 36: 23, שְׁלֹשָׁה סַלֵּי חֹרִי *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר כְּבָשִׂים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשֶׁת נְשֵׁי־בָנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה *forty days and forty nights* Gen. 7: 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11: 16, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶפֶשׁ *soul*, רַגְלִי *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, תְּשַׁע מֵאוֹת שָׁנָה *nine hundred years* Gen. 5: 5, אֶלֶף אַמָּה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִשָּׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang, funfzig Pfund schwer*, and in English *twenty head of cattle, a ten foot pole*. Other nouns are similarly affected, but with less regularity עֶשְׂרִים קֶרֶשׁ *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים קְרָשִׁים Ex. 36: 23-25, שְׁלֹשׁ־עֶשְׂרֵה עִיר *thirteen cities* Josh. 21: 33, אֶלֶף הַמָּגֵן Cant. 4: 4, מָאתַיִם צִנָּה 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁמֹנֶה שָׁנָה *eight years* 2 Kin. 22: 1, שָׁלֹשׁ אמה *three cubits* 25: 17 K'thibh where the K'ri has אַמּוֹת, שְׁנֵי הָעֹמֶר Ex. 16: 22, עֲשָׂרָה אֵלֶּה Ezek. 45: 1. The tens are occasionally followed by the plural שְׁלֹשִׁים מֵרֵעִים *thirty companions* Judg. 14: 11, שְׁמוֹנִים בְּנֵי־חַיִל *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנֵי יְלָדִים *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים אַדְנֵי־כֶסֶף Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הַזְּכָרִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, נֶפֶשׁ excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֲשָׂרָה זָהָב *ten* (shekels) *of gold* Gen. 24: 22, שְׁלֹשׁ מֵאוֹת כֶּסֶף *three hundred* (shekels) *of silver* Gen. 45: 22, שְׁתֵּי־לֶחֶם *two* (loaves) *of bread* 1 Sam. 10: 4, שֵׁשׁ־שְׂעֹרִים *six* (ephahs) *of barley* Ruth 3: 15. In measurements, the word אַמָּה *cubit*

is occasionally preceded by the preposition בְּ, thus אַרְבַּע בָּאַמָּה *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם *(the) two are better than* הָאֶחָד *(the) one* Eccles. 4: 9, הָאַרְבָּעִים *the forty* Gen. 18: 29, הַחֲמִשִּׁים הַצַּדִּיקִם *the fifty righteous* ver. 28, שְׁתֵּי בְנֹתָיו *his two daughters* 19: 30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix חֲמֵשׁ נַעֲרֹתֶיהָ *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition שְׁלֹשִׁים הַכֶּסֶף *the thirty* shekels of *silver* Zech. 11: 13, שֵׁשׁ הַשְּׁעֹרִים הָאֵלֶּה *these six* ephahs of *barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַחֲמִשָּׁה הַחֹפְתֹרִים Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הַחֲמִשִּׁים וּמָאתַיִם אִישׁ *the two hundred and fifty men* Num. 16: 35. שְׁנַת הַחֲמִשִּׁים שָׁנָה *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In הַיְלָדִים הָאֵלֶּה אַרְבָּעְתָּם *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article הַשָּׁלֹשׁ הָאֵלֶּה Deut. 19: 9, but more commonly it is given to neither שֵׁשׁ־אֵלֶּה Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units הָאֵלֶּה וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים..

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנֵים עָשָׂר *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, הָאֶחָד וְעֶשְׂרִים Ex. 12: 18; or to the second, שְׁנֵים הֶעָשָׂר אִישׁ *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in חֲמֵשֶׁת־עָשָׂר שְׁנֵים־עָשָׂר *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֵּן שֵׁנִי *a second son* Gen. 30: 7, בַּשָּׁנָה הַשְּׁלִשִׁית *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only הַשְּׁלִשִׁי בָּלוֹא *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only הַשֵּׁנִי בֵּית Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus שְׁנַת הָרְבִיעִית *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; חֹדֶשׁ *month*, Ezr. 10: 9; יוֹם *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal אֶחָד is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called הַשֵּׁנִי *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; אֶחָד or הָאֶחָד *the* remaining *one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or הָאַחֵר *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16: 10, שְׁנַת הָאַרְבָּעִים *the fortieth year* Num. 33: 38, although this order is not always observed, שְׁלֹשׁ־עֶשְׂרֵה שָׁנָה *thirteenth year* Gen. 14: 4, עַשְׁתֵּי עָשָׂר הַחֹדֶשׁ *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁלֹשִׁים

וּשְׁמֹנֶה שָׁנָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנַת אַחַת Ezr. 1: 1, Dan. 9: 1, 2, שְׁנַת שְׁתַּיִם Hag. 1: 1, 15, שְׁנַת שָׁלוֹשׁ Dan. 8: 1, but with the article שְׁנַת הַשֵּׁבַע *the* regularly recurring *seventh year* Deut. 15: 9; אַרְבָּעָה לַחֹדֶשׁ הַחֲמִשִּׁי *the fourth* (day) *of the ninth month* Zech. 7: 1, בַּשְּׁבִיעִי *in the seventh* (month) ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite חֲצִי הָעָם...וַחֲצִי *the half of the people...and the* other *half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day,* וּרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאַת הַכֶּסֶף *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמָּה וַחֲצִי הָאַמָּה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֶשְׂרֹנִים *two tenths,* שְׁלֹשָׁה עֶשְׂרֹנִים *three tenths* and חֻמְשָׁתָיו *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice,* etc., are expressed by the feminine of the cardinals. אַחַת *once,* שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שֶׁבַע *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke* or *beat,* פַּעֲמַיִם *twice* Gen. 27: 36, עֲשֶׂר פְּעָמִים *ten times* Job 19: 3 or רַגְלַיִם *steps,* שָׁלֹשׁ רְגָלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 3,

לַכֶּבֶשׂ הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשָׁלֹשֶׁת יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively עֶשְׂרֹן עֶשְׂרֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם שְׁלֹשָׁה *two or three* אַרְבָּעָה חֲמִשָּׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first* or *in the first place* Lev. 5: 8, שֵׁנִית *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁית *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

Apposition or Subordination.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; בַּלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אַלְמָנָה *a woman* (who was) *a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, עַיִר פֶּרֶא Job 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class חַמַּלְכָּה דָּוִד 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely דָּוִד חַמַּלְכָּה 13: 39 *king David*, and only exceptionally לְמוּאֵל מֶלֶךְ רָכָב Hos. 5: 13, 10: 6, and מֶלֶךְ Prov. 31: 1; such combinations as הֹר הָהָר *mount Hor* Num. 20: 22, הַנָּהָר אַהָוָא *the river Ahava* Ezr. 8: 21, הָעָם יִשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנַחְנוּ עַמְּךָ *we thy people* Ps. 79: 13, הוּא חַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בְּבוֹאוֹ הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun *Jehovah thy God*, הוּא עֹבֵר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, שָׁלֹשׁ סְאִים קֶמַח *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, שֶׁבַע שָׁנִים רָעָב *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, שְׁתֵּי אֶבֶן *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, יָמִים מִסְפָּר *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, אֲמָרִים אֱמֶת *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in כִּכַּר כֶּסֶף (instead of כִּכָּרִים) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as שְׁנָתִים יָמִים *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so שְׁלֹשֶׁת שָׁבֻעִים יָמִים *three full weeks* Dan. 10: 3; מִקְנֵה בָקָר *possession* consisting in *cattle* Eccles. 2: 7; צֶמֶד פְּרָדִים אֲדָמָה *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; מְלֹא חָפְנַיִם עָמָל *double handful* (of) *toil* Eccles. 4: 6, מַעְנָה צֶדֶד שָׂדֶה *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *the destined possessor of my house is* דַּמֶּשֶׂק אֱלִיעֶזֶר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words הַנִּמְצָא אִתּוֹ אֲבָנִים *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, הַמַּבּוּל ... מַיִם Gen. 7: 6, 14: 12, Ex. 22: 30, דָּבָר ... דְּבָרִי רִיבֹת Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies הָעֲבֹתֹת הָעֲבֹתִים *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct עַבְתֹת הָעֲבֹתִים), הַיַּיִן הַחֲמָרָה Jer. 25: 15, הָאֶבֶן הַחֹבֶרֶת Zech. 4: 10, but this is not always the case בַּד בָּדוֹ *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse). הַקְּעָרָה הָאַחַת כֶּסֶף *the one silver dish* Num. 7: 85, נֵרֹתֵיהֶם זָהָב *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. כֹּל is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct גִּלּוּלֵיהֶם כֻּלָּם *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is* etc., nor Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who* etc.

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, מַיִם בִּרְכַּיִם *water* reaching the *knees* Ezek. 47: 4, חֲזוֹן הַתָּמִיד *the vision* concerning *the continual* service Dan. 8: 13, סִיגִים כֶּסֶף *dross* (of) *silver* Ezek. 22: 18, אֶבֶן שְׁלֵמָה מַסָּע *whole stone* (from the) *quarry* 1 Kin. 6: 7, הַמַּזְלֵג שָׁלֹשׁ הַשִּׁנַּיִם *the fork* (with) *three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state לְשׁוֹן רְמִיָּה *tongue* (of) *fraud* Ps. 120: 2 (where the parallel clause has the construct), בְּקַר רְעִי *pastured cattle* 1 Kin. 5: 3, *bread of affliction and* מַיִם לַחַץ *water* (of) *affliction* i. e. prison fare 1 Kin. 22: 27, אֵילִם צֶמֶר *rams* (of) *wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, יַיִן תַּרְעֵלָה Ps. 60: 5, אֱלֹהִים אֵמֶת Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression הַנְּחָלִים אַרְנֹן *the streams* (of) *the Arnon* Num. 21: 14, 2 Sam. 24: 5, הָאָרוֹן הַבְּרִית *the ark* (of) *the covenant* Josh. 3: 14, הַמֶּרְכָּבָה הַכְּרוּבִים *the chariot* (of) *the cherubim* 1 Chron. 28: 18, הַנְּבוּאָה עֹדֵד *the prophecy* (of) *Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, שְׁנֹאַי שֶׁקֶר *my false enemies* Ps. 38: 20, בְּרִיתִי הַיּוֹם *my covenant* concerning *the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun צֹעַן מִצְרַיִם *Zoan* (in) *Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, יְהוָה צְבָאוֹת *Jehovah* (of) *hosts* 1 Sam. 1: 3. אֱלֹהִים צְבָאוֹת Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun יְהוָה אֱלֹהֵי צְבָאוֹת *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הָרָצִין הָעָם 2 Kin. 11: 13 a conjunction should be supplied, *the guards* and *the people*; this may also be done in אַדִּירִים עָם Judg. 5: 13, though more probably it means *nobles* (of) *the people*; in פְּתָכֵם הַמִּתְיַחֲשִׂים Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book* (of) *the registered* or of apposition *their book* entitled "*the registered*".

b. This subordination likewise occurs when a familiar phrase is abbreviated פַּר הַשֵּׁנִי שֶׁבַע שָׁנִים *the second bullock seven years* (old) for בֶּן־שֶׁבַע שָׁנִים Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding גִּבּוֹרֵי חַיִל מְלֶאכֶת *men of strength* (for) *the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קָדְקֹד שְׂעָרֹ֫תָיו *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word שָׂרֵי־גְדוּדִים הָיוּ בְנֵי־שָׁאוּל *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2. דָּבָר עִם־לְבָבְךָ בְּלִיָּעַל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, עָרִים גְּדֹלוֹת חוֹמָה וּבְרִיחַ *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָעָם הַזֶּה וְיוֹשְׁבֵי *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word מִשְׁנֶה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כֹּהֲנֵי הַמִּשְׁנֶה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun מִשְׁנֵה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עַל־הָעִיר מִשְׁנֶה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֲחֵיהֶם הַמִּשְׁנִים *their brethren of the second rank* 1 Chron. 15: 18.

The Construct State and Suffixes.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רְכוּשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתְּךָ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֶבְיֹנֵי עַמֶּךָ *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נְכִבְדֵי־אָרֶץ *the honourable of the earth* Isa. 23: 9, חַלַּת מַצָּה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So עֵיט צִפּוֹר *birds of prey* lit. preying of birds Ezek. 39: 4, כְּסִיל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, פֶּרֶא אָדָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9*b* they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹל זְרוֹעֲךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְעַט for the most part with inanimate or irrational objects מְעַט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. *c* or § 252. 1. *f*. Abstract nouns may be thus used יֶרֶק עֵשֶׂב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רֹב חַסְדְּךָ *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קוֹמַת אַרְזָיו *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קָדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined סָרֵי סוֹרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פְּרָת *the river* (of) *Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תּוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41: 14, אַנְשֵׁי הַתָּרִים *men* (who are) *merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בַּת־צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שִׁלֵּשִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ כְּנַעַן Num.

84: 2, חִבַּת יְרוּשָׁלִַם Lam. 2: 13; הֹר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The *material* of which the preceding noun is composed, נֶזֶם זָהָב *a ring of gold* Gen. 24: 22, כְּלִי־עֵץ *vessel of wood* Lev. 11: 32, עֶדֶר הָעִזִּים *the flock of goats* Cant. 4: 1, טוּרֵי אֶבֶן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מַהֲלַךְ שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3: 3, מִשְׁקַל כִּכַּר *the weight of a talent* 1 Chron. 20: 2, מְתֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חַיִל *mighty man of valour* Judg. 11: 1, עֵץ פְּרִי *tree of fruit* Gen. 1: 11, גֵּיא חִזָּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַהֲרֵגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צוּרִי *God* (who is) *my rock* 2 Sam. 22: 3, הַר מְרוֹם יִשְׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ *the year of the death of the king* Isa. 6: 1, עֵת רָצוֹן *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בִּגְדֵי קֹדֶשׁ *garments of holiness* Lev. 28: 2, זִבְחֵי־צֶדֶק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* שֵׁם כְּבוֹדְךָ וּמְרוֹמַם *thy name glorious* (lit. of glory) *and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בַּעַל *lord*, בֵּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ תֹּאַר *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, בַּעַל הַחַלֹּמוֹת *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן־שְׁמֹנַת יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בֶּן־מָוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי־בְלִיַּעַל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת־תִּשְׁעִים שָׁנָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: גֵּי בַּת־שָׁמֶן *a fertile hill* lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective מֵי הַמָּרִים *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאֲכֵי רָעִים *evil* i. e. destructive *angels* Ps. 78: 49, חֵיל כָּבֵד *a strong force* Isa. 36: 2, מְזוּזַת רִבְעָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, חַלּוֹנֵי שְׁקוּפִים אֲטוּמִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כְּלֵי חֲקָטָן *vessels of small* (capacity) Isa. 22: 24, מֵי מָלֵא *waters of fulness* Ps. 73: 10, כָּל־בֵּית חַגָּדוֹל perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְתֵי מְעָט *few men* Deut. 26: 5, עֹלַת תָּמִיד *continual burnt-offering* Num. 28: 6, דְּמֵי חִנָּם *blood* (shed) *causelessly* 1 Kin. 2: 31, צָרֵי יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן הוֹמָם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֱלֹהֵי מֶרָחֹק *a God nigh at hand*, אֱלֹהֵי מֶרָחֹק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלַת אַהֲבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אַהֲבַת יְהוָה *the love of Jehovah* i. e. exercised by him 1 Kin. 10: 9, חָכְמַת שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, יִרְאַת אֱלֹהִים *the fear of God* Gen. 20: 11, מֶמְשֶׁלֶת הַיּוֹם *the rule of the day* Gen. 1: 16, אֵבֶל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, שֶׁבֶר רָעָבוֹן בָּתֵּיכֶם *grain for the famine of your houses* Gen. 42: 19, מְטַר זַרְעֶךָ *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְאַת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְאָתָם *zeal of the people*, which is felt for them Isa. 26: 11; זַעֲקַת סְדֹם *the cry against Sodom* Gen. 18: 20, זַעֲקַת־דָּל *the cry of the poor* Prov. 21: 13; הֶרְגָּם

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָרְבָעָם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חַמָּסוֹ *his wrong* i. e. done by him Ps. 7: 17, חֲמָסִי *my wrong* i. e. done to me Gen. 16: 5; מַלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מַשְׂגַּבָּת with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נָגְעִי subj. Ps. 39: 11, obj. Ps. 38: 12; נָדְרִי subj. Ps. 116: 14, obj. Ps. 56: 13; תּוּכַחַת subj. Prov. 3: 11, obj. Ps. 73: 14; יָדִי (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית תְּפִלָּתִי Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשִׁיבַת נָפֶשׁ *restoring the soul* Ps. 19: 8, אֹהֲבֵי שְׁמֶךָ *loving thy name* Ps. 5: 12, בָּאֵי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשָׁרְתַי אֹתִי *serving me* Jer. 33: 22, or an infinitive which they govern, מַשְׁכִּימֵי קוּם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession אֹכְלֵי שֻׁלְחָנֶךָ *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זֹבְחֵי אָדָם Hos. 13: 2 (2 *a*); but צָרְרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object זֹחֲלֵי עָפָר Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, שׁוֹבֵי בִלְהָמָה Mic. 2: 8, קָמַי Ps. 18: 40, מִתְקוֹמְמָי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מֻכֵּה אֱלֹהִים *smitten of God* Isa. 53: 4, יְלוּד אִשָּׁה *born of a woman* Job 14: 1, לְחֻמֵי רֶשֶׁף *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, חֲגֻרַת־שָׂק *girded with sackcloth* Joel 1: 8, לְבוּשׁ הַבַּדִּים *the man clothed with linen* Ezek. 9: 11, צָרוּךְ מִלְחָמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בְּקָרְאָ מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, חוֹרִישׁוֹ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרְאֹ־שְׁמוּאֵל *to call Samuel* 1 Sam. 3: 8, הוֹרִישָׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed בַּלְּעוֹ אֹתְךָ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, מְטֻמְּאֵי־שְׂפָתַיִם *unclean as to lips* Isa. 6: 5, קְשֵׁי־לֵב *hard hearted* Ezek. 3: 7, קְרֻעֵי בְגָדִים *rent as to garments* 2 Sam. 13: 31, נְבֹהַ רַגְלַיִם 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, *πόδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי יְמִינִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוֹרֹת בַּכְּפֵיהֶם ..... צְרוֹר־כַּסְפּוֹ Gen. 42: 35, בָּתֵּי כְלָאִים Isa. 42: 22, גִּבּוֹרֵי חֲיָלִים 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית אֲבוֹתָם *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַבָּמוֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יֶדְכֶם *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנִי *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרֵי בַגִּלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלִּבָּם *prophets out of their own heart* Ezek. 13: 2, כְּדֵי בִנְתֵּנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive מִן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קְצֵה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל־דְּבַר אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד־תִּשְׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4: 13, תְּחִלַּת דִּבֶּר־יְהוָה *the beginning of* (what) *Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, חָכְמַת וְדַעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, שְׁכֹרַת וְלֹא מִיָּן *drunken and not with wine* Isa. 51: 21.

a. So before זֶה used as a relative, הַר־זֶה *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם זֶה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עֵת 2 Chron. 29: 27; מְקוֹם Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שַׁבַּת שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רָאשֵׁי בֵית־ אֲבֹתָם *the heads of the houses of their fathers* Ex. 6: 14. מִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12. פְּרִי־גֹדֶל לְבַב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הָרֵי מְרוֹם יִשְׂרָאֵל *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אֲבִי־מִלְכָּה וַאֲבִי יִסְכָּה *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13. 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֹרֵב וְזְאֵב *the head of Oreb and* the head of *Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סְדֹם וְעַמֹּרָה *the king of Sodom and* the king of *Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בָּנָיו וּבְנֵי בָנָיו Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest. רֶכֶב סוּסָה פַּרְעֹה וְפָרָשָׁיו וְחֵילוֹ *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40. 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלוּמֵי אֱמוּנֵי יִשְׂרָאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נַחֲלֵי נְחָלֵי דְבַשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׁקֵי רוֹמֵי־קֶשֶׁת Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשְׁקֵי may be in construction not with קֶשֶׁת but with רוֹמֵי *armed ones of those who shoot the bow, armed bowmen.* This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, בַּיַּעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, עֲטֶרֶת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גִּבּוֹרֵי הַחַיִל *the mighty men of valour* Josh. 1: 14, אֱלִילֵי זְהָבוֹ *his idols of gold* Isa. 2: 20, שֵׁם קָדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; כְּנַף הַכְּרוּב הַאַחֵר 2 Chron. 3: 11, since כָּנָף is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, קַרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשֵּׁנִית *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֲחִי יֶפֶת הַגָּדוֹל Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.* In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֹּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל־תִּשָּׂא עָוֹן *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect מְשַׁלֵּחַ בַּיָּאר חֲלָמָה Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct. 1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a*, כְּלֵי מִלְחַמְתּוֹ *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, שַׁלְהֶבֶת גַּאֲיָתִי *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, בְּנֵי־חֻצְדָה *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, מִזְבַּח הַזָּהָב *the golden altar* Ex. 40: 26, עֲשִׂירִת הָאֵיפָה *the tenth-part of an ephah* Num. 5: 15; אֱלֹהֵי צִדְקִי Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus פָּרוֹת רְפוֹת מַרְאֶה but הַפָּרוֹת רְפוֹת הַמַּרְאֶה Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b*, and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a*.

c. He paragogic may be attached to a noun in the construct state, מִזְרָחָה שֶׁמֶשׁ *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names בְּאֵרָה שֶׁבַע *to Beersheba* Gen. 46: 1.

§ 260. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. צֹאן אֲבִיהֶם Gen. 37: 12, הַבַּיִת לֶאֱלִישָׁע *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11: 1, אַמְנוֹן לַאֲחִינֹעַם *Amnon* (son) *of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *their letters* וְאֲשֶׁר לְטוֹבִיָּה *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives לְ to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְצִבְאֵי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Ezra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן־יִשַׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), עֶבֶד לְשַׂר הַטַּבָּחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לַחֲבַקּוּק *a prayer of Habakkuk.*

3. When the first noun is accompanied by a numeral adjective, especially in dates, חֲמִשָּׁה־עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בַּשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שָׁלֹשׁ לְאָסָא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר דִּבְרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שָׂרֵינוּ לְכָל־הַקָּהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

The Predicate.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths* (are) *peace* Prov. 3: 17, טוֹב הָעֵץ *the tree* (was) *good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this* (is) *the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פְּרָת *the fourth river is Euphrates* prop. *it* (is) *Euphrates* Gen. 2: 14, Jer. 50: 25,

מָה־הֵמָּה אֵלֶּה *what are these?* Zech. 4: 5, אַתָּה־הוּא מַלְכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תֹהוּ *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to be) *dim* 1 Sam. 3: 2; וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; כְּהַחֲתִירְךָ שׁוֹדֵד *when thou ceasest spoiling* Isa. 33: 1, *the hair* הָפַךְ לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed,* etc.

b. Simple existence is predicated by means of the particle יֵשׁ, גֹּאֵל יֵשׁ *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אַיִן, which retains its absolute form at the end of a clause רֹדֵף אַיִן *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אָדָם אַיִן *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לָהּ וָלָד Gen. 11: 30, אֵין רֹדֵף Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it מֵבִין אֵין אֹתוֹ *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אַתָּה מְשַׁלַּח אֵינְךָ *thou art not letting go* Ex. 8: 17, אַתָּה מוֹשִׁיעַ *thou art saving* Judg. 6: 36. In a few instances in the later books אַיִן degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין יֵשׁ occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אַיִן *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אַיִן כֵּן *it is not so*, that *his wrath has visited* Job 35: 15, אֵין מַלְכִּי יוּכַל *the king is not* he that *can* etc. Jer. 38: 5; in Ex. 3: 2 אֹכֵלָה is a participle with מ omitted § 93. *e.*

Predicate Noun.

§ 262. **1.** The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יְהוָה הוּא הָאֱלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אָבִיךָ אִישׁ מִלְחָמָה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קְטֹרֶת תּוֹעֵבָה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִירוֹתָיו עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרֹת *was pits,* full of pits, as it were, composed of them, Gen. 14: 10; *thy shoes shall be* בַּרְזֶל וּנְחֹשֶׁת *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was* בֶּטַח *security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b*. Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are* צֶדֶק *righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 הְמֵי֫ל אֲנַחְנוּ *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am* שָׁלֹם *peace, they are* לַמִּלְחָמָה *for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health* לִי *to him?* Gen. 29: 6, 2 Sam. 18: 32: thou art אִישׁ חֲמוּדוֹת *delights* i. e. much delighted in Dan. 9: 23, equivalent to אִישׁ חֲמוּדוֹת Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

Predicate Adjectives and Demonstratives.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדָּבָר *the word is good* Deut. 1: 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21: 13, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it כָּל־לֵבָב דַּוֶּי *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַכִּידֹר *my mouth is the* (one) *speaking* Gen. 45: 12, יְהוָה הַצַּדִּיק *Jehovah is the righteous* one i. e. is in the right, *and I and my people are* הָרְשָׁעִים *in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הַחַי and הַמֵּת are subjects.

Comparison of Adjectives.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה חָכְמָה מִפְּנִינִים *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of *goodness*, Prov. 8: 11; צַדְּקָה אַתְּ מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כֹּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטֹן בָּנָיו *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפָה בַּנָּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטֹן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אוֹתִי מִמֶּנּוּ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22: 49, 1 Kin. 5: 10, Job 9: 21, 9: 3, Ps. 88: 32, יוֹשְׁבֵי מִבְּלִי־אָדָם *and he was the most of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 16: 11, 1 Kin. 14: 4. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יֹתֵר *more*, חָכַמְתִּי אֲנִי יֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל עֲוֹנִי מִנְּשׂוֹא *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4: 13, מְעַט מִמְּךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages in which an adjective suggested by the context, must be supplied,

יָשָׁר מִמְּסוּכָה *the upright* (is sharper) *than a thorn-hedge* Mic. 7: 4, מְאַפְסִ *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10. Isa. 10: 10, Job 11: 17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, גִּבּוֹר צַיִד לִפְנֵי יְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֲרָדַת אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling* sent *of God*; עִיר־גְּדוֹלָה לֵאלֹהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* בְּעֵת *more than* their joy at *the time* when etc. Ps. 4: 8, *making my feet* כְּאַיָּלוֹת *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 טוֹב סַחְרָהּ מִסְּחַר־כָּסֶף *the gain of it is better than the gain of silver.*

Verbs.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like* הָיָה *were not before them and* יִהְיֶה *shall not be after them* Ex. 10: 14; *the covenant which* כָּרַתִּי *I made with your fathers* Jer. 31: 32, *which* אֶכְרֹת *I will make after those days* ver. 33; *what* הָיָה *has been is that which* יִהְיֶה *shall be, and what* נַעֲשָׂה *has been done is that which* יֵעָשֶׂה *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite מָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites עָבַד, מָרַד. In 1 Kin. 1: 46 יָשַׁב represents an action not at its termination but its commencement; so שָׁבַת Ruth 1: 15, בָּא Dan. 1: 1. In Gen. 11: 5 בָּנָה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

The Primary Tenses.

The Preterite (Perfect).

§ 266. **1.** The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God* בָּרָא *created*, etc., Gen. 1: 1, *God* נִסָּה *tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that* עָשִׂיתָ *thou hast done* Gen. 3: 13, *thee* רָאִיתִי *have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which* עָשָׂה *he had made* Gen. 2: 2; *and they did so as Jehovah* צִוָּה *had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah* רָחַץ *shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יָלָדָה *shall have brought forth* Mic. 5: 2; or a conditional mood, *except Jehovah of hosts had left unto us a very small remnant* הוֹתִיר לָנוּ *we should have been as Sodom* Isa. 1: 9, *I would there were a sword in mine hand, for now* הָרַגְתִּיךְ *I would have killed thee* Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לוּ־מַתְנוּ *O that we had died* Num. 14: 2, לוּ חָכְמוּ *O that they had been wise* Deut. 32: 29, or a subjunctive (the Jordan was dried up), *that* יְרֵאתֶם *ye might fear the Lord,* at that time and thenceforward *forever* Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִבְקְעוּ *were burst open* Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח *took his wives* Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ *has not walked* etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times שָׂכַח *went about* (day after day) Num. 11: 8; שָׁמְרוּ *they kept* (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so עָשָׂה Deut. 12: 31 (illustrated by the following frequentative יִשְׂרְפוּ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (חָטְאוּ embraces the whole series of acts in the verses that follow), ver. 13 שָׁלַחְתִּי, ver. 23 דִּבֶּר, 2 Chron. 12: 11, עָשׂוּ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה *was perfect in his generations*; *Noah* הִתְהַלֵּךְ *walked with God* Gen. 6: 9; *Solomon* בָּנָה *was building his house thirteen years* 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח *he hath taken my blessing* Gen. 27: 36; *mine eyes* רָאוּ *have seen the king* Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח *hath taken all that was our father's* Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 הִכִּיתָ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; עָנִיתָנִי Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* אֲשֶׁר יָצָר *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after כַּאֲשֶׁר Gen. 12: 4, 17: 23, 18: 33; after כִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after וְהָיָה Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* זָרְחָה *had risen and Lot* בָּא *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* עָלָה *went up* i. e. was then going up Gen. 19: 28; בָּנָה Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, וַיֵּרָא יֹשֵׁב *while he* was *sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until*, *I will draw until* כִּלּוּ *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרֵי *after* Lev. 25: 48; אִם *if*, *if* זְכַרְתָּנִי *thou remembrest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, חָלַף Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כַּאֲשֶׁר *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. הֻבְרְאוּ Gen. 43: 9 with אֵרָאֶנּוּ 44: 32; also אָחַז and רָאָה in successive clauses of Job 19: 27, רָחַץ and יָרַד Isa. 4: 4, שָׁאָה and תָּשָׁאָה 6: 11, חָרַשׁ and כָּפָה Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* שָׁבְנוּ *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14; 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) הָיְתָה *there would have been pleasure to me* Gen. 18: 12, מִי יִתֵּל not merely *who* ever *said* but *who would have said* (in any supposable case) Gen. 21: 7, כִּמְעַט שָׁכַב *almost lay* i. e. *might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus לוּא הִקְשַׁבְתָּ Isa. 48: 18 has been rendered *Oh, hearken* and לוּא־קָרַעְתָּ 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; זְכַרְתַּנִי Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *the counsel of wicked men* רָחֲקָה Job 21: 16, 22: 18 not *be far*, but *has been* and is *far from me*, תִּרְחַבְתָּ Ps. 4: 2, פְּתַחְתָּ 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while עָנִיתָנִי Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading יְרֵאתֶם (inf. and suf.) for יְרֵאתֶם Josh. 4: 24; for, though this is the only instance in which a preterite follows לְמַעַן, the language is retrospective to be used subsequently by fathers to their sons, and the combination of לְכֹלָּם with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as פֶּן e. g. פֶּן־מָצָא *lest he may have found* 2 Sam. 20: 6, פֶּן־יְשָׁאוֹ 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for* צָמֵאתִי *I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *the earth* מָלְאָה הָאָרֶץ *is full of violence* prop. *has been* and still is *full* Gen. 6: 13; *now* יָדַעְתִּי *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi.*

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, קָרָא *they call* (have called and still call) Gen. 19: 22, *Jerusalem* כָּשְׁלָה *totters and Judah* נָפַל *falls* Isa. 3: 8, הִגִּידוּ *they* have declared and still *declare* ver. 9, מָשְׁלוּ *they* have ruled and

still *rule* ver. 12, נֶחְשַׁבְתִּי *they* have been and *are reckoned* 5: 2[8], Ps. 88: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר *speaks*, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמַר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, *lo this* נָגַע *toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and עֵינִי רָאָתָה *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הֲרִמֹתִי *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנוּ *we bless you* Ps. 129: 8, יָעַצְתִּי *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִגַּדְתִּי *I* hereby *announce* Deut. 26: 3, 30: 18, הֵעִדֹתִי *I call to witness* Deut. 4: 26; נִשְׁבַּעְתִּי *I swear* Gen. 22: 16; מָלַךְ *reigneth* 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, חָיִי *have been* and *are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was*, *were*, and the fut. אֶהְיֶה *am* Ruth 2: 13; דָּמָה *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; חָדַל *ceases* Job 3: 17; יָכֹל *is able*, *can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָקַל *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; רַבּוּ *are many* Ps. 3: 2. (2) Denote a physical condition, אֻמְלַל *languishes* Isa. 19: 8, גָּבַהּ *is high* Isa. 55: 9, גָּדַל *is great* Gen. 19: 13, זָקֵן *is old* (has become old) Gen. 18: 13, Josh. 13: 1, חָשַׁךְ *is dark* (has become dark) Isa. 5: 30, טֹבוּ *are goodly* Num. 24: 5, טָהֵר *is clean* Prov. 20: 9, יָבֵשׁ *is* (has become) *dry* Joel 1: 12, 20, יָפָה *is fair* Cant. 7: 2, כָּבֵד has been and *is grievous* Gen. 18: 20, כָּלֵא *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֹק *is deep* Ps. 92: 6, עָשַׁר *is rich* Hos. 12: 9, קָדַר *has soiled clothing* as a mourner Jer. 8: 21, קָטֹן *is small* Gen. 32: 11, רַמּוּ Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אָבַל *mourns* Joel 1: 9, אָהַב *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשׁ *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָכָה *waits* Ps. 33: 20, חָמַד *desires* Prov. 1: 22, חָרָה (anger) *burns* Gen. 4: 6, חָסָה *confides* Ps. 7: 2, חָפֵץ *delights in* Isa. 1: 11, יָחַל Hi. *hopes* Ps. 38: 16, יָדַע *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), יָלְאָה *is weary* Isa. 1: 14, יָסֵא *loathes* Job 7: 16, יָעַץ *exults* 1 Sam. 2: 1, יָצַק *is righteous* Job 34: 5, יָצָע *has enough* Isa. 1: 11, יָשַׂשׂ *rejoices* 1 Sam. 2: 1, יָשָׂנֵא *hates* Isa. 1: 14, שָׁאַן *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* נָתַתִּי *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֶתֵּן *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; גֵּרַשְׁתָּ *thou drivest me out* (lit. hast driven) Gen. 4: 14, הֲקִמֹתִי *I establish* 9: 17, נָשָׂאתִי *I accept* 19: 21, שִׁלַּחְתִּי *I put forth* Ex. 9: 15, מָכְרָה *selleth*, is resolved to sell Ruth 4: 3, לָקַחְתִּי *I* am determined to *take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9: 8 מֵאַיִן תָּבֹאוּ *whence are ye coming* or *will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future תֵּלֵךְ, תְּבַקֵּשׁ, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרַחַת, *I am seeking* מְבַקֵּשׁ, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future תַּכְבִּיד, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite עָשְׂתָה because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בֹּכֶה 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. תִּבְכֶּה 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רִחַם *pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred נִדְמֵיתִי *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon* נָפְלָה *has fallen* Isa. 21: 9, *he* נָשָׂא *hath borne our griefs* Isa. 53: 4, *for I* חִשַּׂפְתִּי *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, פָּדָה Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

The Future (Imperfect).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, אֶעֱשֶׂךָ *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who* יִמְלֹךְ *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמוּת *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) *for* אֶשְׁקֹט *I would be at rest* Job 3: 13; *but* (if it were my case) אֶדְרֹשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֹאבְדוּ *may all thine enemies perish* Judg. 5: 31; *O that my grief* יִשָּׁקֵל *might be weighed* Job 6: 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1: 16; *deeds that* יֵעָשׂוּ *ought not to be done* Gen. 20: 9; *of the fruit of the trees of the garden* נֹאכֵל *we may eat* Gen. 3: 2, לֹא תֹאכְלוּ *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יְדַבֵּר *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָמוּת *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest,* etc., (bring the venison) לְמַעַן תְּבָרֶכְךָ *in order that my soul may bless thee* Gen. 27: 25, *against thee I sinned that* תִּצְדַּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, נָקַם *was to be avenged* Gen. 4: 24, as had been promised ver. 15, תִּסַּבֵּבְנָה *subsequently stood around* Gen. 37: 7, יֹאמַר *was going to say* Gen. 43: 7, יֹאכְלוּ *were to eat* ver. 25, נָשְׂאָה *was about to place* 48: 17, יַגִּיד *would tell* 1 Sam. 22: 22, נָבוֹא *was then coming* or *subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא יָשָׂמַּ

was not heard 1 Sam. 1: 13, *where* וְשִׁפְחָתוֹ *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, *where men used to worship* 2 Sam. 15: 32, וְנַחְשׁוּ *they were watching for an omen* 1 Kin. 20: 33, יְחַזֵּק *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 (אָזַן and אֶתְבּוֹנָן denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which* וְפָעַל *he was making* Ps. 7: 16, אֶרְאֶה *when I saw* 73: 3, יְכַסֶּה *he was covering* (as seen in vision) Isa. 6: 2, *the house* וַיִּמָּלֵא *was filling with smoke* ver. 4, וַיִּסָּעֵם whilst *they were rushing on as a tempest* Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. *d*, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so וַזָּמּוּ Gen. 11: 6, וַיַּצֵּא 15: 4, וְאַכְּפוּ 29: 8, יִרְצֶה Deut. 4: 42, וְהֵבֵאתָ 1 Kin. 8: 33, 35, יְהֵיטִיבֵם Isa. 7: 23, יָשִׂים 42: 4, יָשִׂים 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, לוּ יִשְׂטְמֵנוּ *if Joseph should hate us!* Gen. 50: 15, *if* אֶעֱלֶה *I should ascend* Ps. 139: 8; so after מָה, לָמָּה יִקַּב *why should he curse* 2 Sam. 16: 9, *what is man that* תִּזְכְּרֶנּוּ *thou shouldst remember him* Ps. 8: 5, Job 21: 15, or מַדּוּעַ, *why* וַיִּסָּתֵר *should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles אוּלַי Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, אֶגְלֶה *I will inform thee* Ruth 4: 4, אֵדַע *I will not know* Job 9: 21, Ps. 101: 4, אָקוּם *I will arise* Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶמְצָא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, יַקְטִרוּן *let them burn* 1 Sam. 2: 16, יַעֲשֶׂה 20: 13, Jer. 28: 6, יָשַׁב (joined with imperatives) 1 Kin. 21: 7, יָשׁוּב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, יָחֻד 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לוּ *O if* יָחֵיָה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֹּאכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, יִקְרַב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, יֵלֵךְ 20: 5, or with reference to a past transaction לֹא יָכְלוּ *might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man* יַעֲזָב־ *shall leave* Gen. 2: 24, 9: 6, לֹא יֵעָשֶׂה *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אֵגֹּד Judg. 14: 16, 1 Sam. 20: 5, יָמוּת *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יִדְרֹשׁ Isa. 8: 19, יֵחָלֶה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, יָמָּנֶה *shall be numbered*, will be capable of being numbered Gen. 13: 16, נֵדַע *could we know* 43: 7, Num. 23: 13, תֵּאָסֵר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, יֵאָסְפוּ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תָּשׁוּב *thou shalt return* Gen. 3: 19, תִּתֶּן *thou must give* 1 Sam. 2: 16, אָשִׁיב *I had to restore* Ps. 69: 5, יָרֵא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִיטַב *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* תֵּדְעוּ *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After בַּעֲבוּר, pres. *in order that* תִּהְיֶה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After פֶּן, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After עַד imperf. Josh. 10: 13, Jon. 4: 5. After כִּי pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After אֲשֶׁר as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כַּאֲשֶׁר *as if it* יִהְיֶה *were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיִשְׁתֹּק *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְאַעְלִים *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וַאֲבָרְכֵהוּ *that*

I might bless him (or *and I* subsequently *blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* יְכַזֵּב *that he should lie* (lit. *and he will* perhaps *lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin* etc. לֹא יִקָּרֵעַ *that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle נָא, thus, יְדַבֶּר־נָא *let thy servant speak, I pray thee* Gen. 44: 18, יִגְמַר־נָא *let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with טֶרֶם and בְּטֶרֶם *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* בְּטֶרֶם תָּבוֹא *before thou camest* Gen. 27: 33, *the lamp of God* טֶרֶם יִכְבֶּה *had not yet gone out* 1 Sam. 3: 4; to the present הֲטֶרֶם תֵּדְעִי *dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee* בְּטֶרֶם אָמוּת *before I die* Gen. 27: 4, טֶרֶם יִקְרָאוּ *before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where לֹא is added to strengthen the particle. The infinitive is once used with בְּטֶרֶם Zeph. 2: 2 and once with טָרֶם Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* יֹאמַר *saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; הֲלֹא תֵדְעוּ *do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why* תִּבְכֶּה *weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, תִּרְאוּ *you see* (now, if never before) ... *why* תִּבְאַשׁ *do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תְּרוֹמֵם *exalteth a nation* Prov. 14: 34, it does so now and always will; *a son* יְכַבֵּד *honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist* יַעֲלֶה *used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job* יַעֲשֶׂה *did continually* Job 1: 5; *the daughters of Israel* תֵּלַכְנָה *were in the habit of going from time to to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, אָז יָשִׁיר־מֹשֶׁה *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *Balak* יַנְחֵנִי *brings me from Aram* Num. 23: 7, יֹאבַד יוֹם אִוָּלֵד בּוֹ *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living: לָמָּה לֹּא מֵרֶחֶם אָמוּת *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, הִוָּלֵד 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after אָז *then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

The Preterite and Future in Combination.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus מַה־פָּעַל Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. מַה קִּוִּיתִי 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope *for*. מִי נָחַנִי 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הֶחֱלַלְתִּי Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king *to cease*. *All the days that* חָיָה 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הָלַךְ הַצֵּל 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees*; *shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, תַּעֲבֹרוּ *ye shall pass* ... עֲבַרְתֶּם *ye have passed* Gen. 18: 5, יְכַסֶּנּוּ *shall cover them* in all time to come ... יָרְדוּ *they went down* Ex. 15: 5, חָדְלוּ *have ceased* (past) ... יָנוּחוּ *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, יְסָדָהּ *he founded it* (original creation) ... יְכוֹנְנָהּ *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יָבִינוּ *they will not consider* and *the deed of his hands* לֹא רָאוּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יָבִינוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found* .... *if the sun* זָרְחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָגְרָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth* ... *his thoughts* אָבְדוּ *have consequently perished* Ps. 146: 4, so after a participle בֹּצֵעַ בָּרַךְ *making unjust gain he has* thereby *taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* תֹּאבֵד *shall perish*, yes, *hope* אָבְדָה *has perished* Prov. 11: 7; *is it good that* תַּעֲשֹׁק *thou shouldest oppress* etc. *and that* חוֹתַעְתָּ *thou hast* meanwhile *shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 עָשָׂחוּ ... 44: 15, וַיִּפְעַל הָלַךְ ... רִשַּׁמְתֶּם Ezek. 33: 15, Joel 2: 6, אָסַר ... יָשָׂא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, יַדְרְכוּן *they are bending the bow*, and now כּוֹנָנוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause חֻשַּׁךְ Isa. 5: 30. (5) Or a sequence from it חָבְאוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; יָחֹן *favour*

may be shown to the wicked, בַּל־יָלְמַד *he has not learned righteousness* thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly* יָשְׁבוּ *dwelt in Seir, and the children of Esau* יִירָשׁוּם subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וְלֹא יִתְבּוֹשָׁשׁוּ *and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, יָשִׂימָה 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. *b.*

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* שָׁמְעוּ *have heard,* יִרְגָּזוּן *they will be afraid; pangs* אָחַז *have seized upon the inhabitants of Philistia; then the dukes of Edom* נִבְהֲלוּ *were troubled, the mighty men of Moab trembling* יֹאחֲזֵמוֹ *shall seize them, all the inhabitants of Canaan* נָמֹגוּ *have melted.* So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10 Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

The Modal Forms.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity: and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, תִּשְׁמֹר *thou shalt keep the feast of unleavened bread* Ex. 23: 15; לֹא תְעַנּוּן *ye shall not afflict any widow* 22: 21; יָבִיא *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, כַּבֵּד Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat תִּהְיֶה *there shall be a holy convocation* Lev. 23: 7, but יְהִי *let there be light* Gen. 1: 3; or with the exhortation of the prophet יְהִלָּח Lev. 19: 36 but יְהִי Ezek. 45: 10; or with the counsel of the sage לֹא תַסִּיג Deut. 19: 14, but אַל־תַּסֵּג Prov. 22: 28; or with the injunction addressed particularly to an individual לֹא יְגַלַּח Num. 6: 3 but אַל־תְּגַלֵּחוּ Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of יוֹסֵף in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֲזַמְּרָה *I will celebrate,* I am resolved to do so, Ps. 7: 18, נֵלְכָה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נָתְנָה *let us appoint a head, and* נָשׁוּבָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶקְחָה *let me fetch a morsel of bread* Gen. 18: 5, אֶעְבְּרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֹכְלָה *I would like to eat* Deut. 12: 20; or simply consent *now* אָמוּתָה *let me die,* I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֵלֵכָה *I must*

go into the gates of Sheol Isa. 38: 10, נְבֻשָּׁה *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אִנָּחֲמָה *I shall be eased of my adversaries* to one of purpose אִנָּקְמָה *I will be avenged of my enemies*; אֲנִי אֲדַבֵּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֲדַבְּרָה־נָּא *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרְתָה־בְּרִית *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִכְרְתָה בְרִית with urgency *come! let us make a covenant* Gen. 31: 44; עַד־אֶרְצֶה *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with נָא as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as לְכָה, הָבָה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with נָא *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲכַפְּרָה *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אַל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth* תַּדְשֵׁא *bring forth grass* Gen. 1: 11, תּוֹחֵל *do thou wait* or *thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh* יַרְא *look out a man,* וְיַפְקֵד *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness* יְהִי *be upon us* Ps. 33: 22, תֶּרֶב *do thou increase* Ps. 71: 21; or a wish *may Jehovah* יָקֵם *establish his word* 1 Sam. 1: 23; or permission יַעַל *let him go up* or *he may go up,* וְיִבֶן *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us,* יָשֶׁת *who may lay his hand* as I wish he might Job 9: 33, *my eye* תָּלֶן *shall rest* or *must rest,* a volition determined by constraint 17: 2, *who is wise* וְיָבֶן *and can* consequently *understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. *b,* אַל־תִּשְׁלַח Gen. 22: 12, אַל־יֵצֵא Ex 16: 29. The future with לֹא and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, אַל־יֵחָפְרוּ *let not* their faces blush (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל־תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל־תִּשָּׂא *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, דַּבֵּר

speak unto the children of Israel Lev. 1: 2, בַּבֵּא *fill the men's sacks* Gen. 44: 1; exhortation or advice שְׁכַח *forget thy people* Ps. 45: 10, שְׁבוּ *dwell in the land,* וְעִבְדוּ *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty תְּנוּ *give me a possession of a burying-place* Gen. 23: 4, הַטֵּה *incline thine ear to me* הַצִּילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שֵׁב *dwell* Gen. 20: 15, שְׁתֵה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׁמֵן *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רְדִי וְשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel ה֫ is appended to the 2 masc. sing. שְׁבָה וְאֵכְלָה *pray, sit,* or *do sit and eat* Gen. 27: 19, שָׁמְרָה *O keep my soul* Ps. 25: 20, *O Lord* שִׁמְעָה *do hear, O Lord* סְלָחָה *do forgive, O Lord* הַקְשִׁיבָה *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הַסְתֵּר *hide*....מְחֵה *blot out*...בְּרָא *create*....חַדֵּשׁ *renew*....אַל־תַּשְׁלִכֵנִי *cast me not away*...אַל־תִּקַּח *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לוּ Gen. 23: 13 and once by אִם Job 34: 16, unless בִּינָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. חִישָׁה *make haste,* עוּרָה *awake,* רוּמָה *lift thyself,* הִשָּׁבְעָה *swear,* הַגִּישָׁה *bring near,* הַקְשִׁיבָה *attend,* only once הַקְשֵׁב Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form הַאֲזִינָה *hearken*, חוּסָה *spare*, חַלְּצָה, מַלְּטָה, פַּלְּטָה *deliver*, עִוְרָה *rouse*; דָּבָה, לְכָה when used as particles of incitement *come!* invariably have the paragogic ה; הַב, לֵךְ always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says הָבִיאָה Gen. 27: 7, but Joseph giving direction to his steward הָבֵא Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence הַנִּיחָה *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, הַנַּח *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive מָלְכָה *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble מְלֹךְ *reign thou* ver. 14; Joel persuasively to Sisera כּוּרָה *do turn aside* Judg. 4: 18, Abner to Asahel סוּר *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel שִׂימָה *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook תְּנָה *give, please, the portion which I bid you* שִׂים *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse שִׁלְחָה *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan שְׁלַח 1 Sam. 20: 31; a messenger to Saul reporting an invasion מַהֲרָה וְלֵכָה *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way מַהֵר 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily רְדָה *come down!* 2 Kin. 1: 9, 11, the angel calmly רֵד *go down* ver. 15; Abner to David כָּרְתָה *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash כְּרָת־ *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God קוּמָה *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah קוּם *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action הִתְיַצְּבָה *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak הִתְיַצֵּב *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition הַצְלִיחָה *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *go up* וְהַצְלַח *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, לֹא with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere לֹא תְקַלֵּל *thou shalt not curse him* Num. 23: 25, לֹא תַעֲלֶה *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by אַל with the jussive שְׁמַע 2 Kin. 18: 28 but אַל־תִּשְׁמַע *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle נָא is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; נָא follows the verb, except in negative clauses when it is prefixed with אַל, אָשִׁירָה נָּא, *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul* תָּשֻׁב־נָא *return, I pray thee* 1 Kin. 17: 21, אַל־נָא יִחַר *pray let not my lord be angry* Gen. 18: 30, הַבֶּט־נָא *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אָנָּא or אָנָה prefixed to the verb or to the person addressed אָנָּא יְיָ נָא *ah! forgive, I pray thee* Gen. 50: 17, אָנָּה יְהוָה זְכָר־נָא *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. נָא is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 נָא both precedes and follows the imperative. נָא with the simple future, וְקַחְתִּי־נָא Gen. 18: 4, אֵלְכָה־נָּא נִגְּדָה 2 Sam. 13: 25, וְהָיְתָה־נָּא 2 Sam. 14: 17, יוּמַת נָא Jer. 38: 4, יָלִינָה־נָּא Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אָנָּא or אָנָה Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without נָא, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

The Primary Tenses with Vav Conjunctive.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הֵסִיר *he removed*... וְשִׁבַּר *and he brake*...וְכָרַת *and he cut down*... וְכִתַּת *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֶנָּחֲמָה *I shall comfort myself*.... וְאִנָּקְמָה *and will avenge myself*....וְאָשִׁיבָה *and will bring back*....וְאֲצָרֵם *and shall purge*.... וְאָסִירָה *and will take away*.... וְאָשִׁיבָה *and will restore,* Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרוּ *be fruitful,* וּרְבוּ *and multiply,* וּמִלְאוּ *and fill*....וְכִבְשֻׁהָ *and subdue it,* וּרְדוּ *and rule,* Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וַיְהִי *and it came to pass,* 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, וְהָיָה *and it came to pass, if* (i. e. whenever) *the serpents bit a man,* וְהִבִּיט *and he looked* ... וָחָי *then he lived*, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34. Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *they gathered it morning by morning* וַיִּקְמוּ *and the sun grew hot* וַיִּחַם *and it melted*, Ex. 16: 21, וְהִתְצוּ Ex. 40: 31 (see the frequentative future וַתְּהִי ver. 32), Num. 11: 8, וַיִּקְעֹד *continued to blow* Josh. 6: 8, Judg. 2: 18, יַעֲלֶה *used to go up* ... וְנָתַן *used to give* 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, וַיִּקְרָא *kept calling* ... וָאֶבַּר 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary *used to take*". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, וְאֶשְׁלַח־ *and I will send them* וְיָקְמוּ *and they shall arise* וְיִתְהַלְּכוּ *and shall go* ... וְיִכְתְּבוּ *and shall describe* ... וְיָבְאוּ *and shall come to me*, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite וְחִלַּקְתִּי *and divide it* Josh. 18: 4; וְחָלַם וְיִסָּגֵר וְיִקָּחֵל *he shall intervene and shall imprison and shall bring to trial* Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *why wilt thou say* וְתֹאמַר *and wilt thou speak* Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, שׁוּבָה .... וּרְאֵה .. וּדְעִי וּבַקְּשִׁי *run .. and see .. and know and seek* Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23. 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Deut. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph* וְיַעֲשֵׂהוּ *and* consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come* וְנֵדְעָה, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן *in order that* in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things* וְהֶחֱלַשְׁתִּי *and* yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן *so* may be inserted to intimate that the effect is instantaneous רָאוּ כֵן תָּמֵהוּ *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated קָרְאוּ לָהֶם כֵּן הָלְכוּ *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear* וְיִרְאוּ *and shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah* וְיִתֶּן־לְךָ *and he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man* וִיכַזֵּב *that he should lie* Num. 23: 19; *Thou desirest not sacrifice* וְאֶתְּנָה *else I would give it* Ps. 51: 18; *It is not an enemy that reproached me* וְאֶשָּׂא *else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up* וַאֲגִידָה *to tell* or *that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither* וּתְחִי *that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וְאֶקְבְּרָה *that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11. 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah* וְיָסֵר *to remove* or *that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. *b*, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִיטַב *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וּתְחִי *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְתֵנִק *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. *c*, *send away the ark* יְשַׁב *that it may return*, וְלֹא־ יָמֻת *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאַשְׁבִּיעֶךָּ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וַיְהִי־ *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְאֶבְכֶּה *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיָשֹׁב not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְרִיבוּ not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְחִי *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וּמְצֶאןָ *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

The Secondary Tenses.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיִּקְנֵהוּ *and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys* or *will buy him*) ... וַיְהִי *and Jehovah was* .. וַיְהִי *and he was* .... וַיַּרְא *and his master saw* ... וַיִּמְצָא *and Joseph found* ... וַיְשָׁרֵת *and served* .... וַיַּפְקִדֵהוּ *and he made him overseer* .... וְכָל־יֶשׁ־לוֹ נָתַן *and all that he had he gave* (pret.) *into his hand.*

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיֵּשֶׁב *and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out .. וַיִּצֵּר *they were distressed* .. וַיָּקֶם *and Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* שָׁמַעְתָּ *and heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב וַיֵּרְדֶם *and lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* ... וָתָבוֹא *and the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיָּשֶׁב *and dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* יְשָׂאָתְהוּ *and cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַתָּמֵס *and dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתִּכֹּנֵן *and it* stood then and still *stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב *and he* has sat and *sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place אָז יָשִׁיר *then sang* (lit. *sings*) *Moses* .... וַיֹּאמְרוּ *and they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. *b*), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past תַּכְעִיסֻנִּיהָ וַתִּבְכֶּה *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, אֲדַבֵּר *I have repeatedly spoken* .. וָאֹמַר לוֹ *and said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, בְּשָׁלְחַ *when Jehovah sent* ... וַתַּמְרוּ *ye rebelled* Deut. 9: 23; or to a participle *the Philistines* נִלְחָמִים *were fighting* ... וַיָּנָס *and Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיּוֹלֶד *and he begat* Gen. 11: 10; or a statement of time *on the third day* וַיִּשָּׂא *then Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* תָּבוֹא *it comes to thee* וַתֵּלָא *and thou faintest* Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, יִתְפַּלֵּל *he prayeth to God* וַיֵּרָצֵהוּ *and he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בֹּכֶה יֹאבֵל *the king is weeping and mourning* 2 Sam. 19: 2, מוֹרִיד *He brings down* ... וַיַּעַל *and brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בְּשׂוּב

when a wicked man returns ... וַיַּעַשׂ *and does* Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who* (art) *thou* וַתִּירָא *that thou art afraid* Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom* ... וַתַּפַּע *and when it shines it is like darkness* Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְיָשָׂחַק *he shall deride every stronghold* וְיִצְבֹּר *and shall heap up earth* וְיִלְכְּדָהּ *and take it* Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; *if* וְנִמְצָא *there shall be found a man who* עָשָׂה *shall do that which is evil*, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. *c*. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיֵּלֶךְ וַיַּעֲבֹד *and has gone and served other gods*; while the sequel to the finding is expressed in ver. 4 by the secondary future וְהֻגַּד *and it shall be told thee*. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* .... וַיַּעֲנֵנִי *and* (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיֹּאמֶר *and said* i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּשְׁלִכוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ *and increased and multiplied and grew strong* Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9. 18: 8; or an identical repetition whether for emphasis וַיִּכֹּל Gen. 2: 2, וַיָּשָׁב Ezek. 18: 28, by way of resumption וַיֵּלֶךְ Josh. 18: 8, 9, וַיַּעַשׂ Judg. 17: 3, 4. וַיָּבוֹא 1 Sam. 4: 12, 13, וַיַּךְ 6: 19, וָאֶשְׁתַּחֲוֶה Ezr. 8: 25, 26, וַיֵּלֶךְ 10: 6, or for the sake of adding further particulars וַיַּלְבִּשׁוּם 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיֵּצֵא *but the righteous comes out* Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיָּסֻרוּ *but turned aside* 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַתֵּכֻלְנָה *thus were finished* Gen. 2: 1, וַיְהִי *so it was* 19: 29, וַיָּקָם *so was confirmed* 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּמְלֹךְ viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* ... וַיִּשְׁמְעוּ וַיִּקְּדוּ *and heard ... and bowed themselves* Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיּוֹרִידֻם *and they took them down* Josh. 10: 27, וַתַּשְׂגֶּא 1 Sam. 19: 5, וַיְקַטֵּר *and each one burned incense* not expressive of design as though it were וִיקַטֵּר, § 275. 2. *c*, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּמֶת *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַתְּסִיתֵנִי *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וָאֲשַׁלַּחֲךָ *or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus יִצַּב Deut. 32: 8, יִשַּׁר ver. 18, יְרַעַם 2 Sam. 22: 14 (where Ps. 18: 14 has וַיַּרְעֵם), לְכֹל Job 33: 21, יָשַׁח Ps. 18: 12 (where 2 Sam. 22: 12 has וַיָּשֶׁת), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. *b*, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 תְּהִי may have its proper jussive force, as the language of the person referred to, *let it be his.*

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וָאֲשַׁלְּחָה *and I sent* of my own accord Gen. 32: 6, וָאֶשְׁתַּמְּרָה *and I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאֶבְרֹנָה *and I* carefully *inspected* Ezr. 8: 15, וָאֶתְּרָטָה *and I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וָאִישָׁנָה Ps. 3: 6, וַאֲחַלְמָה Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away,* וָאֲנוּשָׁה *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel* יִשְׁגּוּ *shall err,* וְנֶעְלַם *and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ *and they do* .... וְאָשְׁמוּ *and shall be guilty* ... וְנוֹדְעָה *and it shall become known* .... וְהִקְרִיבוּ *then they shall offer* .... וְהֵבִיאוּ *and shall bring* .... וְסָמְכוּ *and shall lay* .... וְשָׁחַט *and one shall slay* .... וְהֵבִיא *and the priest shall bring* .... וְטָבַל *and shall dip* .... וְהִזָּה *and shall sprinkle* .... וּמִן־הַדָּם יִתֵּן fut. *and shall put of the blood*; 1 Sam. 15: 3 לֵךְ *go thou* וְהִכִּיתָה *and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהַחֲרַמְתֶּם *and devote ye* .... וְלֹא תַחְמֹל fut. *and thou shalt not spare* ... וְהִכִּיתָה pret. *but shalt slay* etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* יִהְיֶה *will be with me* וְשָׁמָרַנִי *and keep me* etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* יָבִיא *should come to me* ... וְהִצַּלְתִּי *and I would do him just ce* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן *lest* Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן *in order that* Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל־תַּרְחִיקוּ *go not far away* ... וְהִיִּתֶם *and be ye all ready* Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire יֵאָמֵן נָא *may thy word be* verified ... וּפָנִיתָ *and do thou turn* ... וְשָׁמַעְתָּ *and hearken* 1 Kin. 8: 26, 28, 30, permission תֹּאכְלֶנּוּ וְאָכַלְתָּה *thou mayest give it and he may eat it* Deut. 14: 20, or necessity יֵלְכוּ וְקָשׁוּ לָהֶם *they must go and get straw* Ex. 5: 7; or denoting a general fact irrespective of time יִשְׂבְּעוּ *they have enough* ... וְהִנִּיחוּ *and leave their abundance* Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past *vapour* יַעֲלֶה *used to ascend* ... וְהִשְׁקָה *and watered* Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם־זְכַרְתַּנִי *if thou remember me* (lit. shalt have remembered) ... וְעָשִׂיתָ־נָּא *then pray shew kindness* Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, נִשְׁפְּטוּ *their judges have been thrown down* (i. e. shall surely be thrown down) ... וְשָׁמְעוּ *and they shall hear* Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נָתַתִּי, *I have set my bow in the cloud* (i. e. I intend to do so) וְהָיְתָה *and it shall be* Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite עַתָּה הִרְחִיב *Jehovah has now made room for us* וּפָרִינוּ *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David* ... וְלֻקַּחְתִּי *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְנָשַׂתָּ connects with יָדַעְתָּ ver. 5), שָׁלַחְתִּי *I herewith send* ... וְאַסַּפְתּוֹ *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity כָּמַעַט שָׁכַב *might easily have lain* (lit. almost lay) ... וְהֵבֵאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמַרְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. תִּשָּׁמֵר ver. 9) Deut. 4: 15, 29: 8, וְאֲסַפְתָּ Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. *a.* (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

Participles.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נֹפֵל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and a generation בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מְזַבֵּחַ וּמַקְטִיר *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נוֹרָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נֶחְמָד *desirable*, נֶאֱכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מָה־אַתָּה רֹאֶה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with חֹזֶה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּנִי מֵבִיא, הִנֶּה *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתוּן *given*, מוּשָׁב *restored*, מוּכָּת *slain*, שָׁמוּר *kept*, עָשׂוּי *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מֵת *dead* more frequently than *dying* or *about to die*, הַיֹּצְאִים *th t went forth* Gen. 9: 18, הַבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצָּד־צַיִד *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמַּכִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לֹקְחֵי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בָּטוּחַ *trusting*, § 90, נִלָּחִם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came* ... וְלוֹט יֹשֵׁב *and Lot* (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh* ... וּבְגָדָיו קְרֻעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יֹרְדִים *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלָד (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בֹּרֵחַ *was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* הָיָה רֹעֶה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נָכוֹן *shall be established for ever*, 1 Chron. 17: 4, תִּהְיֶה *let their habitation be* נְשַׁמָּה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* מִלִּים הָיוּ *were* already *circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense וַיִּהְיוּ נִקְרָאִים *and they were read before the king*. The jussive יְהִי, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרוּךְ, אָרוּר and in a few other cases. Jer. 2: 17 בְּעֵת מוֹלִכֵךְ seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פּוֹתֵר *there was no one interpreting* Gen. 41: 8, אֵינֶנִּי נוֹתֵן *I am not giving* Ex. 5: 10, תֶּבֶן אֵין נִתָּן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא־עֹזֵר Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and* לֹא חָיָה *not saving alive* Ps. 22: 30.

Infinitive.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, מַה־יּוֹכִיחַ הוֹכֵחַ נָעֳמָם *what doth your reproof reprove?* Job 6: 25, אָכֹל *to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness* shall be הַשְׁקֵט וָבֶטַח *quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, עֲשׂוֹת מִשְׁפָּט *to do justice* is *a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked* are אֶרֶב־דָּם *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, לִמְּדוּ הֵיטֵב *learn to do well*, אַשְּׁרוּ חָמוֹץ *redress wrong* Isa. 1: 17, *until he knows* מָאֹס *to refuse the evil* וּבְחֹר *and to choose the good*, 7: 15, וְלֹא־אָבוּ בְדַרְכָּיו הָלוֹךְ *and they would not walk in his ways*, 42: 24, *thou will make us offscouring* וּמָאוֹס *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun דֶּרֶךְ הַשְׂכֵּל *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ *to*, אוּכַל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; עֵת לָלֶדֶת וְעֵת לָמוּת *a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *I know not* (how) צֵאת וָבוֹא *to go out and to come in* 1 Kin. 3: 7, מֵאַנְתְּ הִכָּלֵם *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, עֲתִידִים עֵרֶר *ready to rouse leviathan* Job 3: 8. בְּ is not prefixed to an infinitive, which is preceded by a noun in the construct state בְּשָׁנַת בֹּא *in the year of Tartan's*

coming Isa. 20: 1, עֵת סְפוֹד וְעֵת רְקוֹד *a time of mourning and a time of dancing* Ecl. 3: 4. Such verbs as כָּלָה *to finish*, יָרֵא *to fear*, עָצַר *to hinder*, and צִוָּה used negatively *to command* not to do anything, may be followed by מִן *from* with the infinitive. Thus *Moses finished* מִדַּבֵּר *speaking* lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but לְ ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but כִּלָּה לְדַבֵּר *he finished speaking* lit. *to speak* Gen. 18: 33, which is the more usual construction. יָרֵא לָשֶׁבֶת *he feared to dwell*, Gen. 19: 30, but אַל־תִּירְאָה מֵרְדָה *fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *he hath restrained me* מְנָעַנִי מִ *from bearing* Gen. 16: 2; *I shall command* אֲצַוֶּה מֵהַמְטִיר *not to rain* lit. *from raining* Isa. 5: 6, though the more usual construction would be לְבִלְתִּי הַמְטִיר *not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. מִן is also used with the infinitive in other connections in a negative sense *his eyes were dim* מֵרְאֹת so as *not to see* lit. *from seeing* Gen. 27: 1, מֵעֲשׂוֹת *not doing thy ways* מִמְצֹא *not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future מִן־יְרִיקוּמִן Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* מִבְטֹחַ *than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though לְ may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, צָעִיר לִהְיוֹת *too little to be* Mic. 5: 1.

c. The preposition לְ is used with the infinitive to express (1) design or purpose, *he went up* לְהִשְׁתַּחֲוֹת וְלִזְבֹּחַ *to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* לְלֶכֶת so as *to walk in his ways* לִשְׁמֹר *to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* לְדַעְתּוֹ *until he knows* Isa. 7: 15; or to the Latin gerund in *do* דַּבֵּר לֵאמֹר *spoke saying* lit. so as *to say*, Lev. 10: 3 (but Num. 6: 23 אָמוֹר by § 280. 2), בָּרָא לַעֲשׂוֹת *created* so as *to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action לְשַׁלַּח *at Joab's sending* i. e. *when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, אֲשֶׁר לִהְיוֹת *that which is to be* Eccles. 3: 15, מַה־לַּעֲשׂוֹת *what is there to do* i. e. *what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, וַיְהִי חַשְׁמֵשׁ לָבוֹא *the sun was* about *to set* Gen. 15: 12, Josh. 2: 5, הָיָה לִהְיוֹת *they* came *to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, לְבָרַתּ *one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, אֵין לְהוֹסִיף *it is not* possible *to add to it and* אֵין לִגְרוֹעַ *there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, *Ephraim* לְהוֹצִיא *is to bring out* i. e. must bring out Hos. 9: 13, לֹא לְחַזְבִּיר *one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty לֹא לְהִתְיַחֵשׂ *is not to be registered* 1 Chron. 5: 1, 9: 25, לַעְזֹר *should one help the wicked* 2 Chron. 19: 2, לְהַכּוֹת *you ought to smite* 2 Kin. 13: 19. In some instances it is doubtful whether לְ with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as בְּ *in*, כְּ *like, at*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, יַעַן *because of*, לִפְנֵי *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. הֱיוֹת *to be* after a preposition, *he removed her* מִגְּבִירָה *from* being *queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. בְּהִבָּרְאָם *in their being created* i. e. *when they were created*; *in the day* בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* לְשָׁתוֹת הָעָם *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, וְשִׁבְתִּי *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, בְּאֵת פְּנֵי־שָׁת *the accepting of the person of the wicked* Prov. 18: 5, תֵּת־כֹּחָהּ *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. *c*, 259.

e. The negative adverb ordinarily used with the infinitive is בִּלְתִּי. *I commanded thee* לְבִלְתִּי אֲכָל *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once לְבִלְתִּי לְ 2 Kin. 23: 10; with the prep. מִן, מִבִּלְתִּי Num. 14: 16, Ezek. 16: 28, לִבְלְתִּי occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; עַד־בִּלְתִּי four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, הָלוֹךְ וְהָרֹג בָּקָר וְשָׁחֹט צֹאן אָכֹל בָּשָׂר וְשָׁתוֹת יַיִן *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* הָסֵר *take away the hedge*, פָּרֹץ *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* חָרֹק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* הָחֵל וְכַלֵּה *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them ...* הַחֲרֵם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* נָגֹף וְרָפוֹא *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. חָרַחַק Josh. 3: 16, הַרְבֵּה, הֵיטֵיב, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, וַיִּתְקְעוּ *and they blew with trumpets* וְנִבְּרֹץ *and brake the pitchers* prop. there was *breaking pitchers* Judg. 7: 19; *all this* רָאִיתִי וְנָתוֹן אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; יִקְנוּ *they shall buy fields for money* וְכָתוֹב *and write the papers* וְחָתוֹם *and seal* (them) וְהָעֵד *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, הַרֹב יִסּוֹר עִם־שַׁדַּי (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so הַחַיּוֹת רָצוֹא וָשׁוֹב *the living creatures ran and returned* Ezek. 1: 14. שַׁבַּח אֲנִי *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, זָכוֹר *remember the sabbath-day* Ex. 20: 8, הָלוֹךְ *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, מוֹת תָּמוּת *thou shalt surely die*, Gen. 2: 17, רָאוֹ רָאִינוּ *we plainly saw* Gen. 26: 28, *the man* שָׁאוֹל שָׁאַל *asked very strictly* Gen. 43: 7, הָרֵעֹתִי הָרֵעוֹתִי *I have done very wickedly* 1 Chron. 21: 17, לֹא הַשְׁמֵד אַשְׁמִיד *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but* הָרֹג תַּהַרְגֶנּוּ *shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as רַק or אַךְ *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 33, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָלוֹל וְנִסְכָּל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual עָרֹם נֶעֱרָם Gen. 37: 33, H phil עָרֹם וַיַּעֲרִם 1 Sam. 23: 22, Hophal מוֹת יוּמָת Ex. 19: 12, Hithpael בּוֹשׁ הִתְמַהְמְהָה Isa. 24: 19; or one derivative species with another of like signification, הָפְדֹּה לֹא נִפְדָּתָה Lev. 19: 20, הָחְתַּל לֹא תֵחָתֵל Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסֹף אֹסֵף Zeph. 1: 2, Jer. 8: 13 (אָסַף and סוּף), אָרוֹשׁ יְרוּשֶׁנּוּ Isa. 28: 28 (אָרַשׁ and הוּשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future וּן is sometimes adopted in verbs joined with the abs. inf. שָׁמוֹר תִּשְׁמְרוּן Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb בָּרַךְ לֹא תְבָרֵכְנוּ Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא־מוֹת תְּמֻתוּן Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, חָבֹל חֲבָלָנוּ Neh. 1: 7, חֵרוֹת־אֱחֹזָה Ps. 50: 21; once it is added in a varied form to a preceding construct infin tive, כְּהַגְדֹּל גִּדְלוֹת 2 Sam. 6: 20. The finite verb is repeated, רָשׁוֹב יָשׁוּבוּ 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, עֵרָה תַּעֲזֹר Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא יָצוֹא וָשׁוֹב *and it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, הָלְכוֹ הָלוֹךְ וְגָלוֹ *they went on lowing as they went* 1 Sam. 6: 12, וָאֲדַבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר *and I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט שָׁפוֹט *he judges, judges* i. e. *is always judging* Gen. 19: 9, וַיֹּאכַל גַּם־אָכוֹל *he is also forever devouring* Gen. 31: 15, צָרַם צָרוֹם *he has gone on refining* Jer. 6: 29, וּבָא בוֹא *and he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *I will go down with thee to Egypt and I will also surely bring thee up* אֲנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי גַּם־עָלֹה אַעֲלֶךָּ Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֵךְ בָּרוֹךְ might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: שָׁמוֹעַ שִׁמְעוּ may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb הָלוֹךְ וְטָפוֹף תֵּלַכְנָה *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, עֹלֶה וּבוֹלֶה ... דָּוֹד עֹלֶה 2 Sam. 15: 30, הֹלֵךְ וּבֹכֶה הָלוֹךְ וּבָכֹה Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, מְיַחֲלֵי הֹלֵךְ וְהֹלֵךְ ... וַתֵּלֶךְ הָלוֹךְ וְנָשֹׂה Judg. 4: 24; the finite verb is omitted in וְגָדוֹל Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, הָיוֹ הָלוֹךְ וְחָסוֹר Gen. 8: 5, וַיְהִי הִתְעַצֵּם הֹלֵךְ וְגָדֵל 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, הָלְכוּם הָלוֹךְ וְתָקְעוּ Josh. 6: 13, הֹלֵךְ וַיִּקְבַּל ... הֹלֵךְ 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, לָהֳיוֹת *in order to widows' being their prey and* וְיָבֹזּוּ *that they may plunder orphans* Isa. 10: 2, מוֹלִיךְ *leading counsellors away spoiled and* יְהוֹלֵל *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 18: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָלַךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, מַשְׁכִּים הָלֹךְ *being early to go* or *going early* Hos. 6: 4, *how* אוּכַל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. in making him king Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply speak* i. e. speak much 1 Sam. 2: 3, Ps. 51: 4, הֶעְמִיקוּ שִׁחֲתוּ *they have deepened corrupted* i. e. deeply corrupted Hos. 9: 9, וַיְמַהֵר וַיָּרָץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיֹּסֶף שַׁלַּח Gen. 8: 10 *and he added to send* or וַיֹּסֶף וַיְשַׁלַּח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; תָּשׁוּב לִרְאוֹת Job 7: 7 *return to see* or שַׁבְתִּי וְאֶרְאֶה Eccl. 4: 7 *return and see* for *see again*; הִקְרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, נֶחְבֵּאתָ לִבְרֹחַ *didst hide thyself to flee*, flee secretly 31: 27, הֶחֱשַׁרְתָּ לִשְׁאוֹל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְלִיא לֶהֱזֵר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַפְלִיא *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוּכַל נַכֶּה־בּוֹ *I shall be able, we shall smite him* i. e. I shall with our aid be able to smite him, Num. 22: 6, לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַנֶּה *I know not* (how) *I shall flatter* i. e. how to flatter, Job 32: 22; *O that* יָדַעְתִּי וְאֶמְצָאֵהוּ *I knew and might find him* i. e. how to find him, Job 23: 3.

Object of Verbs.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative יהוה ver. 7.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite, § 249, by signification, as a proper noun, *God tempted* אֶת־אַבְרָהָם *Abraham* Gen. 22: 1, or is made so by the article, *God saw* אֶת־הָאוֹר *the light* Gen. 1: 4, a pronominal suffix, *take, now,* אֶת־בִּרְכָתִי *my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called* אֶת־שֵׁם הַמָּקוֹם *the name of the place* Gen. 35: 15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, אֵת may be repeated before each of them, *I have given* אֶת־הָאָרֶץ הַזֹּאת *this land* ... אֶת־הַקֵּינִי *the Kenite* וְאֶת־הַקְּנִזִּי *and the Kenizzite,* etc., etc., Gen. 15: 18-21; *they stripped* אֶת־יוֹסֵף *Joseph* אֶת־כֻּתָּנְתּוֹ *of his coat* אֶת־כְּתֹנֶת הַפַּסִּים *the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after אֵת, which of itself indicates the definiteness of the noun, *he reared up for himself* אֶת־מַצֵּבָה *the pillar* 2 Sam. 18: 18; *and carver strengthened* אֶת־צֹרֵף *gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; אֶת־פַּרְדֵּשׁ אֶחָד 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with אֵת: אֶת־זֶה *this ye shall eat* Lev. 11: 9; *put* אֶת־זֶה *this* (fellow) *in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; אֵת אֲשֶׁר־ *whom they have cast into the prison* Jer. 38: 9; *he knew* אֵת אֲשֶׁר־עָשָׂה *what his youngest son had done to him* Gen. 9: 24; אֶת־מִי חֵרַפְתָּ *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter מָה; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, כֹּל *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, אִישׁ *any one, each* Ex. 21: 28, Num. 21: 9, אֶחָד *one* 1 Sam. 9: 3. With personal pronouns, וַיְבָרְכֵהוּ אֹתָם Gen. 32: 1, or וַיְבָרְכֵם Gen. 48: 20 *and he blessed them.*

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, אֶת־הַבַּרְזֶל נָפַל *as for the iron, it fell* 2 Kin. 6: 5; אֶת־כָּל־אֵלֶּה אֲשֶׁר חָיִל *as for all these* (they were) *men of valour* Judg. 20: 44; אֶת־חֻקּוֹתַי *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. לְ occasionally stands in a similar manner before a noun placed absolutely, לְשָׂרִים Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard אֵת as the sign of the object in such passages as בָּא הָאֲרִי וְאֶת־הַדֹּוב 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֵת is the preposition *with*, § 240, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, תִּתַּן אֶת־הָאָרֶץ *dandum est terram, let the land be given* Num. 32: 5, וַיֻּגַּד לְרִבְקָה אֶת־הִבְרֵי עֵשָׂו *and there was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16; 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11: 25, וַיְהִי לוֹ *and there was to him* (he had) אֶת־עֶשְׂרֵי Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with אֵין Hag. 2: 17. In 2 Kin. 18: 30 תִּנָּתֵן אֶת־הָעִיר *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object (אֵת

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אֵת by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, וַיְהִי כָּל־יְמֵי Gen. 5: 23, 31 (but וַיִּחְיוּ vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, וַיָּבֵא *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶנּוּ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether לֹא אֲשִׁיבֶנּוּ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is פֹּעַל כּוֹבֵד *a verb that stands still*; a transitive is פֹּעַל יוֹצֵא *a verb that goes out*; if it has one object, it is יוֹצֵא לְשֵׁנִי *going out to a second*, another than its subject; if it has two objects, it is יוֹצֵא לְשָׁלִישִׁי *going out to a third.*

g. Derivatives from verbs that govern a direct object, may do the same. כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *like God's overthrow of Sodom* Isa. 13: 19, לִישׁוּעַת אֶת־מְשִׁיחֶךָ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: הַבַּיִת מָלֵא הָאֲנָשִׁים *the house was full* (of) *men* Judg. 16: 27, שָׂבַעְתִּי עֹלוֹת אֵילִים *I am sated* (with) *burnt-offerings of rams* Isa. 1: 11, חָסַרְנוּ כֹּל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* תֵּלַכְנָה חָלָב *shall run* (with) *milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *mine eye* יָרְדָה מַיִם *runneth down* (with) *water* Lam. 1: 16; עָלָה כֻּלּוֹ קִמְשׁוֹנִים *it had all come up* (with) *thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *a forest* צוֹמֵחַ עֵצִים *growing up* with *trees* i. e. producing trees Eccles. 2: 6; *a righteous man's mouth* יָנִיב חָכְמָה *buddeth forth wis-*

dom Prov. 10: 31; עָבְרוּ דִבְרֵי־לָעַ *they overflow* with *deeds of wickedness* Jer. 5: 28; וְשָׁרַץ צְפַרְדְּעִים *and it shall creep* i. e. swarm with *frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר *and we went* (through) *all the wilderness* Deut. 1: 19, and figuratively, הוֹלֵךְ צְדָקוֹת *walking* (in) *righteousness* Isa. 33: 15, וַיָּבֹאוּ הָעִיר *and they came into the city* Josh. 8: 19, יָצְאוּ אֶת־הָעִיר *they went out* (of) *the city* Gen. 44: 4, עָלוּ רֹאשׁ *they went up* (to) *the top of the mountain* Ex. 17: 10, יֵרְדוּ שְׁאוֹל *they shall go down* (to) *Sheol*, Ps. 55: 16, יָמַהֲרוּ חוֹמָתָהּ *they hasten* (to) *her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, חָלַמְתִּי חֲלוֹם *I have dreamed a dream* Gen. 37: 9; וַיִּסְפְּדוּ־שָׁם מִסְפֵּד *and they lamented there a lamentation* Gen. 50: 10; הֶבֶל תֶּהְבָּלוּ *ye will be vain a vanity* i. e. *utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, חָמָה גְדוֹלָה קָנֵאתִי *I have been zealous a great fury* Zech. 8: 2, אִישַׁן הַמָּוֶת *I shall sleep death* i. e. the sleep of death, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, חָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15: 23; *only* הַכִּסֵּא אֶגְדַּל *in the throne will I be greater than thou* Gen. 41: 40; *let us look one another* פָּנִים *in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, קוֹלִי אֶקְרָא *I cry as to my voice*, with my voice Ps. 3: 5. *Thou* יָדְךָ *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I* viz. *my voice*, *thou* viz. *thy hand*; *thou didst tread in the sea* סוּסֶיךָ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, עֵינַי 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* דֶּרֶךְ *as to the way* Ps. 2: 12, *impoverished* תְּרוּמָה *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or בְּ 2 Chron. 16: 12.

§ 286. **1.** When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ *in* (1) after such verbs as אָחַז (also direct object) *to seize* or *hold*, הֶחֱזִיק (also direct object) *to lay hold of* or *hold fast*, דָּבַק (also with לְ or אֶל) *to cleave to*, בָּחַר (also direct object) *to choose*, הֶאֱמִין (with לְ *to believe*) *to believe in*, בָּטַח (with אל *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶל, עַל or נֶגֶד) *to touch*, שָׁמַע (also with direct object, לְ, אל or עַל) *to hear*, *hearken to*; with הֵרִיחַ *to smell*, רָאָה or חָזָה *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure*, *to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, בּוֹא בְּ *to come with* i. e. *to bring*, Ps. 66: 13, הָלַךְ בְּ *to go with* i. e. *to take*, Ex. 10: 9, so עָבַד בְּ *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained *in* the whole) after אָכַל *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, לָחַם *to eat* Ps. 141: 4, שָׁתָה *to drink* Prov. 9: 5, הִשְׁקָה *to give to drink* Ps. 80: 6 and the like; מִן may be similarly used (the part taken *from* the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בָּגַד בְּ *to deal treacherously with*, נִלְחַם בְּ *to fight with*, פָּשַׁע בְּ *to trespass against*, מָרָה בְּ (also with direct object) *to rebel against*, חָרָה בְּ (also with אֶל or עַל) anger *burned against*.

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions, so גּוּר, יָרֵא, דָּאַג, יָגֹר, עָרַץ, which also take a direct object, and בּוֹשׁ, חָפֵר, נִכְלַם etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* לָהֶם *to them* Gen. 1: 28, *I have given* לָכֶם

to you, ver. 29, or *for* which something is done (dative of advantage) e. g. גּוּר *to fear for* or *on behalf of* Hos. 10: 5, קָנָא *to be zealous for*, נִלְחַם *to fight for*, הֶעְתִּיר *to pray for*, רִיב *plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb לֵךְ לָךְ *go for thee* i. e. *go thou*, בְּרַח לָךְ *flee thou*, נִגְזַרְנוּ לָנוּ *we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb הָיָה *to be* with לְ may mean (1) *to be* or *belong to* any person יִהְיֶה לָךְ *it shall be* or *belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or serve as any thing וְהָיָה לְאוֹת *and it shall be for a sign* Ex. 13: 16, or with לְ both of the person and the thing, *it shall be* לְךָ לְאוֹת *to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* יִהְיֶה לְגוֹי *he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, נָתַתָּה לִּי *thou hast given me the land of the south* Judg. 1: 15 for נָתַתָּה לִי *thou hast given to me*, which occurs in the same verse; חָנֵּנוּ אוֹתָם *grant them to us* Judg. 21: 22; אַגִּידֶנּוּ *I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, גְּדַלַנִי *he grew up to me as to a father* Job 31: 18, יִשְׁכְּנָה *shall dwell* with *thee* Ps. 5: 5, 13: 5, חֹנֶה *encamping* against *thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, יָצְאוּ אֶת־הָעִיר Gen. 44: 4, or by the indirect, יָצְאוּ מִן־הָעִיר Josh. 8: 22; נִלְחַם *to fight* is followed by עִם *with* Josh. 10: 29, by בְּ *in* (בָּהּ *in eam*) ver. 31, by עַל *against* ver. 38, by אֶת Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with לְ *to, in reference to*, thus, אָהַב *to love* any one and *to have love* to any one, רָפָא *to cure* and *to perform a cure* for any one, הוֹשִׁיעַ *to save* and *to grant salvation* to any one, שִׁחֵת *to destroy* and *to bring destruction* to any one, הֶאֱזִין *to hear* and *to give ear to*; הִגִּיד *to tell* with or without לְ; הִצְדִּיק *to justify* takes a direct object except Isa. 53: 11 where it has לְ; הִצִּיל *to deliver* has לְ once Jon. 4: 6; so כִּבֵּד *to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books לְ is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with בְּ *with*, thus תָּקַע שׁוֹפָר *I blow the trumpet* Hos. 5: 8, וַיִּתְקַע בַּשּׁוֹפָר *and he blew with the trumpet* Judg. 3: 27; פָּרַשׂ יָדָיו *to spread forth the hands* Ps. 143: 6, but followed by בְּ *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, חִלַּלְתָּ לָאָרֶץ *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, פָּחֲדוּ אִישׁ אֶל־ רֵעֵהוּ *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 וַיַּעֲנֵנִי רְאֵמִים *thou hast answered* (by saving) *me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me* (*life and*) *favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: וְהַאֲכַלְתִּי אֶת־ מוֹלְכַיִךְ אֶת־בְּשָׂרָם *and I will make thy oppressors eat their own flesh* Isa. 49: 26; לֹא הֶרְאָנוּ אֶת־כָּל־אֵלֶּה *he would not have caused us to see all these things* Judg. 13: 23; יַנְחִלֶנָּה אֶת־יִשְׂרָאֵל *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all* אֲשֶׁר צִוָּה אֹתוֹ *which God commanded him* Gen. 6: 22; לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־ חֻקִּים *to teach the children of Israel all the statutes* Lev. 10: 11; הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי *thou hast smitten all my enemies on the cheek* Ps. 3: 8; שְׂאוּ־יְדֵכֶם קֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134: 2; וְהָמָם מְהוּמָה *and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as שָׁאַל *to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, יָסַר *to instruct* Prov. 31: 1, צִוָּה *to command* Ex. 4: 28, Deut. 1: 18, עָנָה *to answer* 1 Sam. 20: 10, Job 9: 3, גָּמַל *to treat* well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. קָבַב Ps. 21: 4, שָׁחַר Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. *b*, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֶבֶן *and they overwhelmed him with stones* Lev. 24: 23; וְחָגַרְתָּ אֹתָם אַבְנֵט *and thou shalt gird them with a belt* Ex. 29: 9; *thy seed* אֲשֶׁר־תִּזְרַע אֶת־הָאֲדָמָה *with which thou shalt sow the ground* Isa. 30: 23; וַיִּיצֶר אֶת־הָאָדָם עָפָר *and he formed the man of dust* Gen. 2: 7; אֲשֶׁר שְׁלַחְתִּיו *for which I have sent it* Isa. 55: 11; וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, מִשְׁתֶּה Num. 10: 2, רִקֻּעַ 17: 3, אֲשֶׁר Deut. 15: 14, אָבָק 28: 24, רָאשִׁים Judg. 7: 16, בְּרָכוֹת Ps. 21: 7, שֹׁבֵט 74: 2, Isa. 37: 26, קִיר Ezek. 4: 3. The result: *I will make all thine enemies* עֹרֶף *back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you* פָּלָה

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition בְּ *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by מִן *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by לְ *to, into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רֶשַׁע כֶּסֶל *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article. § 263, שָׁמַעְתִּי אֶפְרַיִם מִתְנוֹדֵד *I have heard Ephraim bemoaning himself* Jer. 31: 18, אֹתְךָ רָאִיתִי צַדִּיק *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *they bend* אֶת־לְשׁוֹנָם קַשְׁתָּם *their tongue* as *their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it* מַצּוֹת *unleavened* Lev. 10: 12, *take the king* חָי *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw* אֶת־ הַמַּלְאָךְ הַמַּכֶּה *the angel that smote* 2 Sam. 24: 17; מַכֶּה would mean that *he saw the angel smiting*, in the act of so doing. Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 זְכֹר אֲנִי וְאַתָּה אֵת רְכֻבִים *remember me and thee riding* the pronouns are in their separate form and אֵת is attached to the predicate participle. Such a clause may be subordinated to קוֹל uttered as an exclamation or to שָׁמַע אֶת־קוֹל as well as to שָׁמַע itself, קוֹל דוֹדִי דוֹפֵק *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. רָאָה *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw* אֶת־ הָאוֹר כִּי־טוֹב *the light that* it was *good* Gen. 1: 4, 12: 14, 13: 10, or *saw* כִּי טוֹב הָעֵץ *that the tree* was *good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְנִמַּלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1: 7, שָׁלוּחַ קָשֶׁה *sent* (or charged) *with a painful* message 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, חָתָה Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* מַצּוֹת *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וְהֹרָאָה אֵת־ הַכֹּהֵן *and it shall be shown the priest* Lev. 13: 49, but on the other hand אֲשֶׁר הָרְאֵיתָ *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by לְ as the one *to* whom the action belongs, נֶחְשַׁבְנוּ לוֹ *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, יֵחָבֵל לוֹ probably *shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, שָׁמוּר לְבָעָלָיו *kept by its owner*, Eccl. 5: 12 (but שָׁמוּר־לָךְ *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one *from* whom the action proceeds, *why are times* נִצְפְּנוּ *not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

Adverbial Expressions.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, וְהִנֵּה־טוֹב מְאֹד *and behold* (it was) *very good* Gen. 1: 31; וַיִּכְבַּד הַרְבֵּה *and he was greatly provoked* Neh. 3: 33; *I am* שְׂכָרְךָ הַרְבֵּה מְאֹד *thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: עֶרֶב וָבֹקֶר וְצָהֳרַיִם *evening and morning and noon will I pray* Ps. 55: 18; *tarry here* הַלָּיְלָה *to-night* Num. 22: 8; *Gideon came* רֹאשׁ הָאַשְׁמֹרֶת *at the beginning of the watch* Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation* דֹּר *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house* שִׁבְעַת יָמִים *seven days* Lev. 14: 38: *the land rested* שְׁמוֹנִים שָׁנָה *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with אֵת when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, פֶּתַח *at the door of* Gen. 18: 1, Judg. 9: 35, בַּיִת *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, בֵּית־לֶחֶם *at Bethlehem* 2 Sam. 2: 32, בֵּית־אֵל *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, מְצֹלָיִם Lam. 5: 6, *appear* אֶת־פָּנַי *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 אֶל־פְּנֵי). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: שָׁלֹשׁ אַמּוֹת גָּבֹהַּ *three cubits high* Ezek. 41: 22; חָמֵשׁ אַמּוֹת אָרְכָּהּ *five cubits as to* (in) *length* Ex. 27: 1; *he went* דֶּרֶךְ יוֹם *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: שֵׁב שֶׁבַע פְּעָמִים *return seven times* 1 Kin. 18: 43; *he offered sacrifices* מִסְפָּר כֻּלָּם *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* בֶּטַח *in security* Deut. 12: 10; *ye shall not go* רִיצָה *loftily* Mic. 2: 3; *the tribes went up* עֵדוֹת לְיִשְׂרָאֵל *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there* יִרְאַת שָׁמִיר *for fear of briers* Isa. 7: 25; *to serve him* שְׁכֶם אֶחָד *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition לְנַעַר לְאַבְשָׁלֹם 2 Sam. 18: 5, or not חוֹמֵר . . בַּיָּם Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

Neglect of Agreement.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, יָבֹא דְבָרֶיךָ *let thy words come to pass* Judg. 13: 12, יָשָׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119: 137, אֲנוּשָׁה מַכּוֹתֶיהָ *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, וַיִּקְרָא הַשֹּׁעֲרִים וַיַּגִּדוּ *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, מְבָרֶכֶיךָ בָרוּךְ *they that bless thee shall each be blessed* Num. 24: 9, מְחַלְלֶיהָ מוֹת יוּמָת *they who profane it shall* every one *be put to death* Ex. 31: 14, צִדְקַת צַדִּיקִם יָסִירוּ מִמֶּנּוּ *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, נָכֶן Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, בָּרָא אֱלֹהִים *God created* Gen. 1: 1, בְּעָלָיו יוּמָת *its owner shall be put to death* Ex. 21: 29, אֲדֹנִים קָשֶׁה *a hard master* Isa. 19: 4, תִּתְחַדֵּשׁ נְעוּרֶיךָ *thy youth is renewed* Ps. 103: 5. When the word אֱלֹהִים refers to

false deities, the sense is plural and it is construed accordingly, כֹּה־יַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, בַּהֲמוֹת שָׂדֶה תְּעַלֹּג *the beasts of the field pant* Joel 1: 20, תְּשַׁטֵּם סְפִיחֶיהָ *its floods wash away* Job 14: 19, תְּפָשַׂתְהָ אֲחָזָתְהָ *pangs have seized her* Jer. 49: 24, תַּנִּים רִבְצָה *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. *a.* The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῶα τρέχει.*

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, וַיְמַהֲרוּ הָעָם וַיַּעֲבֹרוּ *and the people hasted and passed over* Josh. 4: 10, צֹאן אֲבֵדוֹת *lost sheep* Jer. 50: 6, כָּל־הָעֵדָה כֻּלָּם קְדֹשִׁים *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, נִגַּשׂ הָעָם וַיִּתְחַבְּאוּ הָעָם *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָּל־הָעֵדָה וַתִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14: 1; וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun אֶרֶץ *land, earth,* which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so עַם *people* in the following examples, חָבַלְתָּ עַמֶּךָ *thy people has done wrong* Ex. 5: 16, הָעָם יוֹשֶׁבֶת *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with יִשְׂרָאֵל but with מַעֲרָכָה, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, וַיְהַלְלוּהָ *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* יַעַשׂ חֶסֶד עִמָּכֶם *with you* (Ruth and Orpah) *as* עֲשִׂיתֶם *ye have dealt* Ruth 1: 8; מֵתַי *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. *e*), שָׂאַל 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וַתִּבְרָתִי Isa. 57: 8, וַתִּבֶּל Jer. 3: 5, וַתָּבוֹא Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, לֹא־נָשָׂא אֹתָם הָאָרֶץ *the land could not bear them* Gen. 13: 6, חִרְדוּ שַׁאֲנַנּוֹת *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: כֶּסֶף וְזָהָב יִרְבֶּה *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, יִהְיֶה 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, נָתְנוּ 1 Sam. 31: 7, even after nouns connected by אוֹ *or* Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* תְּדַבַּרְנָה *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אֲנִי וְנַעֲרֹתַי אָצוּם *I and my maidens will fast* Esth. 4: 16, עַבְדֵי דָוִד וְיוֹאָב בָּא *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנִי נִהְיֶה *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for* חֲלֹמֹתָיו *his dreams*, though he had told them but one Gen. 37: 8, בַּמַּקְלוֹת *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנוֹתָיו 46: 15, וְלָדָתָהּ Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲרֻחוֹת 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* חֲלוֹם *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַכּוֹת *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שְׂדֹ֣ת חֶשְׁבּ֔וֹן אֻמְלָ֑ל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְא֥וּ דַם־נַפְשׁ֖וֹת אֶבְיוֹנִ֑ים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיִּֽהְי֣וּ כָל־יְמֵי־שֵׁ֗ת *and all the days of Seth were* Gen. 5: 8, וַתֵּצֶ֣אן כָּל־הַנָּשִׁ֗ים *and all the women went out* Ex. 15: 20, מִבְחַ֥ר שָׁלִשָׁ֖יו טָבְע֑וּ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קֹרַ֖ח וְכָל־עֲדָתֽוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי רִפַּד *behold I* (am he who) *has laid* Isa. 28: 16, הִנְנִי יוֹסֵף *behold I* (am he who) *will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, כַּמּוֹעֵד אֲשֶׁר שִׁמְּאֵל *for the appointed time which Samuel* appointed 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שָׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

Repetition of Words.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בַּבֹּקֶר בַּבֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ־אֶחָד *one man for each tribe* Josh. 3: 12. 4: 2; so with numeral adjectives, § 255. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23: 30.

a. So also שָׁנָה בְּשָׁנָה *year by year* 1 Sam. 1: 7, שָׁנָה אַחֲרֵי שָׁנָה *year after year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם וְיוֹם Esth. 2: 11, and once without repetition יוֹם Jer. 7: 25 *daily, day by day, the breadth* (of the court) חֲמִשִּׁים בַּחֲמִשִּׁים *fifty* (cubits) at each end and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one* or *every one* Ex 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דֹּר־דֹּר *generation and generation* i. e. *many generations* Deut. 32: 7, צַו לָצָו צַו לָצָו קַו לָקָו קַו לָקָו *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵר בְּאֵר *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן וָאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב וָלֵב *a double heart* Ps. 12: 3.

a. So also דֹּר דֹּר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, דּוֹר דּוֹרִים *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; מִי וָמִי *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16: 20, עָמֹק עָמֹק *exceeding deep* Eccl. 7: 24; so with adverbs, בְּאֹד בְּאֹד *mightily, mightily* Gen. 7: 19, and even a conjunction, גַּם כִּי *because even because* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (אַל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description הַבַּיִת בֵּית יְהוָה *the house* viz. *the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, מַשָּׂעֵן וּמַשְׁעֶנֶת *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, חָמֹר חֲמָרָתַיִם *a heap, two heaps* Judg. 15: 16, שְׁדָּה וְשִׁדּוֹת Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, שְׁמָמָה וּמְשֹׁמָּה *waste and desolate* Ezek. 6: 14, 33: 29, שַׁבַּת שַׁבָּתוֹן Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) תֹּהוּ וָבֹהוּ Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy,* Isa. 6: 3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth,* Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, בְּמוֹתִי אֲנִי *my dying, mine* 2 Sam. 19: 1, אַתָּה יוֹדוּךָ *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, לְשֵׁת גַּם־הוּא *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with גַּם before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אַף Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by הֵמָּה with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. *a*.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, וַתִּרְאֵהוּ אֶת־הַיֶּלֶד *and she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* הֵמָּה וְיַלְדֵיהֶן *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

Interrogative and Negative Sentences.

§ 298. 1. A direct question is indicated by the interrogative particle הַ, הֲתֵלְכִי *wilt thou go?* Gen. 24: 58, הֲתַחַת אֱלֹהִים אָנִי *am I in the place of God?* Gen. 50: 19; an indirect question by הַ or אִם *if, to know* הֲיִשְׁכֶם אֹהֲבִים *whether you love* Deut. 13: 4, *inquire* אִם־אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הַאִם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הַ or to הֲלֹא (אִם as in oaths § 305. *a*). The force of the particle הַ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הַ asks a question, whose answer is uncertain, הֲשָׁלוֹם אֲבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֹא expects an affirmative answer, הֲלֹא הוּא אָמַר־לִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הַ demands an affirmative answer, where any other is obviously inadmissible הֲרָצַחְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנָקֵל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הַ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הַ and the second by אִם or וְאִם; thus direct הַאֵלֵךְ *shall I go* אִם אֶחְדַּל *or shall I forbear?* 1 Kin. 22: 6, הַחֹפֶץ *is it any pleasure* וְאִם־בֶּצַע *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲהִצְלִיחַ *whether Jehovah had prospered his way* אִם־לֹא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אוֹ *or, who knoweth* הֲחָכָם יִהְיֶה אוֹ סָכָל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הַ repeated הֲחָזָק הוּא הֲרָפֶּה *whether they be strong or weak* Num. 13: 18, הֲלֵרֵשֵׁנוּ קְרָאתֶם לָנוּ הֲלֹא *have ye called us to impoverish us or not?* Judg. 14: 15 or by הַ, אוֹ הֲנִהְיָה, אוֹ הֲנִשְׁמַע *hath there been the like* אוֹ הֲנִשְׁמַע *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, הֲפִכְבֹכֶם אִם־כְּחֹמֶר הַיֹּצֵר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אִם בְּאֵת אֲדֹנָי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, הֲשָׁלוֹם בּוֹאֶךָ *thy coming is peaceful?* 1 Sam. 16: 4, הֲשָׁלוֹם לַנַּעַר *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. מִי *who* is sometimes strengthened by the addition of a demonstrative, thus מִי זֶה *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; מִי הוּא Job 13: 19; מִי הוּא זֶה Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. מִי is so invariably used substantively that it is probably to be so construed even in such combinations as מִי גֶבֶר יְחָיֶה *who* is a *man* that *shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; מָה *what* on the other hand is often used attributively, מַה־בֶּצַע *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. מִי always stands at the beginning of its clause unless preceded by a noun in the construct state, בֶּן מִי *whose son?* 1 Sam. 17: 56, 58 or by a preposition אַחֲרֵי מִי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לָמָּה *for what? why?* 2 Sam. 24: 3. הֲ is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֲ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לֹא הֲבִיאֹתָנוּ *thou hast not brought us* וַתִּתֶּן־לָנוּ *nor given us* Num. 16: 14, אַל־תּוֹכִיחֵנִי *rebuke me not* וּבַחֲמָתְךָ תְיַסְּרֵנִי *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *if* לֹא תִשְׁמְעוּ *ye will not hearken* וּמְרִיתֶם *but rebel* 1 Sam. 12: 15, אַל־תָּסוּרוּ *turn not aside* וַעֲבַדְתֶּם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־בָזָה *he hath not despised* וְלֹא שָׁקַץ *and hath not abhorred* וְלֹא־הִסְתִּיר *and hath not hidden* וּבְשַׁוְּעוֹ שָׁמֵעַ *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negatived, whatever was suspended upon it is negatived as to actual performance, though its conditional relation remains, לֹא־תַחְפֹּץ זֶבַח וְאֶתֵּנָה *thou desirest not sacrifice, but* if thou didst desire it, *I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. *b.*

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא־אֵל *a not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא־עָם *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and אַל are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus לֹא־תֹאכְלוּ מִכֹּל עֵץ הַגָּן Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in לֹא יִמּוֹט לְעוֹלָם Ps. 15: 5 the verb is negatived, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in לֹא אָשׁוּב לְשׁוֹלָם Jer. 3: 12 the negative qualifies לְשׁוֹלָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of אַל and לֹא with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for אֵין with the participle see § 278. 4. *b*, for בִּלְתִּי with the infinitive see § 279. *e*, for לֹא with the emphatic infinitive absolute, see § 281. 1. *b*.

Relative Clauses.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* אֲשֶׁר בֶּעָפָר

יְסוֹדָם *whose foundation is in the dust* Job 4: 19; *the place* אֲשֶׁר ... עָלָיו *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שֶׁמַּלְכֵּךְ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁרְהוּא מוֹשִׁיעַ *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא מִזַּרְעֲךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֹתוֹ אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 אֲשֶׁר הָיָה דְבַר יְהוָה lit. *that which was the word* etc. for *the word of Jehovah which was* etc.; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רָחוֹק does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי יוֹסֵף אֲשֶׁר ... *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲנֹכִי is not the relative with the first person pronoun added after the analogy of הִיא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. *c* is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הִנָּה is imper. *which put* viz. *thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. who hast put thy glory, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. *b*, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ כַּחֲלוֹמוֹ *according to the dream of each*, Gen. 41: 12, מִיַּד אִישׁ אָחִיו *from the hand of each one's brother* Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כַּסְפּוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes* אֲשֶׁר *to which the fire shall consume the burnt-offering* Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after עָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם ... אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to שָׁמָּה .... אֲשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord.* When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what,* and must be rendered *he who* or *that which* וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ *and he commanded him who was over his house* Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֵת אֲשֶׁר *that which shall befall thy people* Dan. 10: 14, לָאֲשֶׁר *to those who* Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שָׂנֵאתָ *into the hand of them whom thou hatest* Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun מִי Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) וְהוּא נָזִיד Ezek. 33: 5 (better explained § 309. 2. *a*), or both may be expressed הוּא אֲשֶׁר 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject אֲשֶׁר *he that shall come forth* etc. הוּא *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where אֲשֶׁר is understood in the first clause. The sign of the definite object אֵת or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause עַל אֲשֶׁר not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* אֵת אֲשֶׁר *that which shall be* Dan. 8: 19, *we have heard* אֵת אֲשֶׁר *how* etc. Josh. 2: 10. Exceptions are extremely rare עִם אֲשֶׁר *with whom* Gen. 31: 32, אֵת אֲשֶׁר *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in בַּאֲשֶׁר Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, בְּשַׁחַת עָשׂוּ *into the pit* (which) *they have made* Ps. 9: 16; but also when it is the subject, *he forsook* אֱלֹהַּ עָשָׂהוּ *God* (who) *made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent בְּיַד־תִּשְׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4: 13; (so doth) שְׁאוֹל חָטָאוּ *Sheol* (those who) *have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with יֵשׁ Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 יִתְרַת עָשָׂה (but in the

parallel Isa. 15: 7 יִתְרָה עָשָׂה), Hos. 1: 2 תְּחִלַּת דִּבֶּר־ *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b.* Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 לְקוֹל תִּתּוֹ *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water.* The nouns מָקוֹם *place* and יוֹם *day* are in ordinary prose repeatedly put in the construct before the relative clause even when אֲשֶׁר is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where זֶה is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase עַל־דְּבַר אֲשֶׁר *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, מִשָּׁם *from the place* where Gen. 49: 24, מֵאָז *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. זֶרַע מְנָאֲפָה וְתִזְנֶה *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where מֵעָלָיו means *from* that which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* לָעֲבָרִים those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render עַל־עָנִי that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and,* וּשְׁמָהּ *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall.*

§ 303. The demonstrative זֶה or זוּ is frequently used in poetry with the force of a relative, and it then, like the English *that,* suffers no change for gender or number,

מָקוֹם זֶה יָסַדְתָּ *the place that thou hast founded* Ps. 104: 8, מְזִמּוֹת זוּ חָשָׁבוּ *devices, that they have contrived* Ps. 10: 2.

a. זֶה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; זוּ Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; זוֹ fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר תָּאֹר *he whom* i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מָה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. יֵשׁ אֲשֶׁר lit. *there were* those *who* is repeated Neh. 5: 2-4 in the sense of *some .... others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes .... at other times.*

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וָמֵת *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); מִי Hos. 14: 10, מָה 1 Sam. 20: 4, and the combination דִּבֶּר מַה which only occurs in this one instance, Num. 23: 5.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, מִי אֲשֶׁר *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מָה שֶׁ is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative שִׁמְרוּ־מִי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. ὅτι. This is the case to a limited extent with אֲשֶׁר, while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or אֲשֶׁר *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* כִּי־רָאָה *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי, *as Jehovah liveth* כִּי (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after חַי אָנִי *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so *that*', 'I affirm *that*', *surely*, *verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and אִם לֹא *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; אִם לֹא Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. לֹא is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* כִּי הָאֱלֹהִים *but God* lit. for God did Gen 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אִם is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* כִּי אִם־אוֹתָךְ *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* כִּי אִם *but Israel* 32: 29 (*if* it is called, or *when* it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* כִּי־יִסְכֹּן no! *but a wise man benefits himself* Job 22: 2; *who is blind* כִּי אִם־עַבְדִּי *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, כִּי אִם *but to morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present כִּי אִם־פָּנָיו not you *but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אִם־כֶּסֶף *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return כִּי אִם *but* 2 Sam. 15: 21 K'thibh; all are not dead כִּי אִם *but* 2 Sam. 13: 33 K'thibh. In the last two examples אִם is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by כִּי אִם without a negative Num. 24: 22, Lam. 5: 22. When the particles כִּי אִם belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲשֶׁר or כִּי, thus בַּאֲשֶׁר, כַּאֲשֶׁר, מִפְּנֵי אֲשֶׁר, עַל אֲשֶׁר, עַל כִּי, תַּחַת כִּי.

Hypothetical Sentences.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5. 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. *b*, אִם־לֹא הֲבִיאֹתִיו *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְחָטָאתִי *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אִם־עָבַר *if* a lion *pass through* a flock וְרָמַס וְטָרַף *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with יֵשׁ Gen. 24: 42, 49, Judg. 6: 36,

with אֵלַי Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אִם־קָרָאתִי וַיַּעֲנֵנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אִם־הֲכִינוֹתָ *if thou direct* (lit. shalt have directed) *thine heart* וּפָרַשְׂתָּ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. *a*, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אַךְ כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְאַבֶּרְתִּי (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. *c*, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם .... אִם, or וְאִם .... אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם־זָכָר אִם־נְקֵבָה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לוּ *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם־לֹא יִתֵּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לוּ הֲחִיִּתֶם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם־אֶרְעַב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם־עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִלּוּ (אִם לוּ) Esth. 7: 4, Eccl. 6: 6; לוּ Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, לוּלֵא implies the reverse of the negative supposition that is made, לוּלֵא הִתְמַהְמָהְנוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם־יִהְיוּ *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לוּ Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְדָפָקוּם *and if they overdrive them* וָמֵת כָּל־הַצֹּאן *all the flock will die* Gen. 33: 13; וְעָזַב *and if he leave his father* וָמֵת *he will die* 44: 22; שֻׁלַּחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֲצַרְיָה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 *b*, 19: 18, 30: 26; the jussive, יַסְתֵּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

Circumstantial Clauses.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. *a*, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וַיַּכֵּם הָרֵיהוּ בֶּטַח *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנֵאתָ *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבִגְדָיו לֹא תִשָּׂרַפְנָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּרָא יֹשֵׁב *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אֲחֹרַנִּית *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יֵשׁ Isa. 43: 8; with אַיִן Prov. 17: 16. Other words may occasionally precede the subject, וְלִי רְקֹחַת Gen. 49: 10, עוֹדֶנּוּ חַי 2 Sam. 18: 14, 2 Kin. 10, 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אָבִין *without understanding* Job 42: 3, וְשָׁמֵמָה 2 Sam. 13: 20, וַיִּשָּׁב Ps. 55: 20, וְחוֹטֵא Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אִתְּכֶם *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent* בְּיתֹ־אֵל *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין מִסְפָּר *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* תֻּכּוּ עוֹד *continuing to revolt* Isa. 1: 5, יַיִן יְהַלְלֵם *wine inflaming them* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצָּבִים *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b*, either the preterite, *he went there* לֶחֶם לֹא־אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בַּל־יוּכָלוּ *without being able* to perform it Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb הַר־נֹפֵל אָבוֹל *a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, וְהוּא נִזְהָר *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* עָנִי מְשַׁוֵּעַ *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, בְּעַד־הַיֶּלֶד חַי *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause הִנֵּה אֲנַחְנוּ בָאִים *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, עוֹד זֶה מְדַבֵּר *while one was still speaking,* וְזֶה בָּא *another came* Job 1: 16; הִוא מוּבֶלֶת *while she was being led forth,* וְהִיא שָׁלְחָה *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אַךְ רָצָא רָצָא

Jacob had only just gone out, וְעֵשָׂו בָּא *when Esau came* Gen. 27: 30, Judg. 3: 24, or a future with טֶרֶם, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

The Conjunction Vav.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וְיִהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2. 5, 6, Isa. 1: 1, עֶרֶב בֹּקֶר Dan. 8: 14, especially in certain familiar phrases, תְּמוֹל שִׁלְשֹׁם *yesterday* and *the day before* i. e. heretofore Gen. 31: 5, מָחָר הַשִּׁלִשִׁי *to-morrow* or *the day after* 1 Sam. 20: 12, שְׁנַיִם שָׁלִשָׁה *two* or *three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבַיַּלְקוּט *and* to speak more precisely *in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרָמָתוֹ *that is to say, in his city* 1 Sam. 28: 3; *thy hand* וְיָמִינֶךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וְכָל־חֶרְבּוֹ *and that in all the camp* Judg. 7: 22, וְלִבְקֹר 1 Chron. 9: 27, וּבְרִבִּים 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and* especially *Jerusalem*, where the second term renders prominent something included in the first, but does not cover all that is intended by it; so Dan. 1: 3, Num. 31: 6 *sacred vessels and* particularly *the trumpets*; Josh. 9: 27 *for the congregation and* especially *for the altar of Jehovah.*

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְהוּא *even this*, other things and this too astonishing it is Hos. 8: 6, וְבִנּוֹתָם *even in their death* 2 Sam. 1: 23, וְשָׁאֲלִי *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וּמִקְנֵיהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וְצוֹם *with fasting* Esth. 4: 3, וְלִבִּי *with my heart* Eccl. 7: 25, וְעֶבְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וּבְנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand עִם *with* is used for וְ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וּמֵעֵץ *but of the tree* etc. Gen. 2: 16, 17, וְדַעַת *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וְיִרְפָּאֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשָׁוְא *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאָנֹכִי *although I was their husband* Jer. 31: 32; or an inference וְהָשִׁיבוּ *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבָּשׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. *a, thou desirest not sacrifice* וְאֶתְּנָה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיַּצְלִיחוּ *and yet they prosper* (or it may be read *that they* the orphans *may prosper*) Jer. 5: 29, וַיֹּאחֶז *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יָמֹט *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וּבְנֵי רֶשֶׁף *as sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאִישׁ *so a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *when the flood* Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצָבָא *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by אוֹ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֲנִית *or spear* (prop. *and* there was not found *spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן הָרְחֵלִים וּמִן הָעִזִּים *and from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וַאֲנִי *but I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. **1.** Vav serves to introduce the apodosis or second member of a hypothetical sentence. § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה *then shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22: 4; תִּקְוָתְךָ וְתָם דְּרָכֶיךָ *thy hope*, (is it not) *the integrity of thy ways?* Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וַאֲנִי *I have been so hitherto, but now* וְאֲנִי *I will be thy servant.*

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by רַק 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after עוֹד), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after אַחַר), Ezek. 33: 33, Joel 4: 1.

INDEX I.

SUBJECTS TREATED FULLY OR INCIDENTALLY.

The numbers in this and the following Indexes refer to the Sections of the Grammar.

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11....90 (2 f. s.), 266. 1. *b*
12.. .257. 2. *a*
13....60. 3. *b* (2), 252. 1. *d*
13, 15....43. *b*
15....266. 1. *c*
17: 4....297. *a*
4, 5....217. 1. *e*
5... 284. *e*
5, 6, 16....277. *b*
8....60. 2, 257. 5
9....267. 1. *e*
10....280. 3. *b*
11....287. 5
12....257. 6. *b*, 300
14....65. *a*
15....267. 1. *e*, 305. *b*
17....24. *b*, 231. 2. *a*, 257. 6. *b*, 289. 2. *a*
18....267. 1. *e*, 307. *b*
19....90 (f. s.)
20....277. *b*
23....266. 1. *c*
26....266. 1. *a*
18: 1... 266. 1. *c*, 288. 2. *b*, 309. 1. *a*
4....257. 2. *a*, 274. *a*
5....269. 1, 271
6 ...256. 2
8....266. 1. *a*
10....245. 2. *b*
11....290. 2
12....266. 1. *e*
13....266. 2. *b*, 309. 1
14....267. 1. *a*, 264. 2 (2) *b*
18....286. 1. *c* (3)
19....267. 1. *f*, 277. *a*
20....89. 3. *a*, 257. 9. *a*, 258. 3. *b*, 266. 2. *b*
21....24. *b*, 231. 2. *a*, 248 6. *c*, 256. 2. *a*, 271. *a*
24....254. 2. *b*, 261. 3. *a*
27....296. 3. *b*
28, 29.. 254 4
30....274, 275. 2. *c*
33....266. 1. *c*, 279. *b*
19: 1....250. *b*, 278. 3
2 .. 24 *a*, 305. *b*
4....309. 3. *a*
5, 34, 35 .. 266. 1. *a*
9... 131. 3, 253. 1. *b*, 264. 2 (2) *a*, 281. 2. *a*
11 ...209. 1. *a*, 245. 1. *a*, 5, 248. 3. *a*, 266. 1. *a*
12....304 bis, 250. *c*
13....266. 2. *b*, 278. 2
14....24. *a*, 278. 2. *a*
15....278. 2. *a*
16 .. 258. 3. *b*
17....272. *c*, 245. 2. *b*
19....86. *b* (2 m.) 105. *a*, *d*, 246. 1. *a*, 266. 1. *b*
20....258. 3. *b*, 271. *a*, 275. 2. *c*
19: 21....§ 266. 2. *c*
22 .. 245. 2. *b*, 266. 2. *a*
23....266. 1. *c*
28....248. 6. *f*, 266. 1. *c*
29....276, *d*. 291. *a*
30... 248. 3. *a*, 254. 4, 279. *b*
31....261. 3. *b*
33....252. 2. *b*
33, 35....106. *a*
35....38. 1. *a*
20: 5....71. *a*. 3. 297. *a*, 298. 1. *a*
6....166. 2, 246. 1. *a*
7. ..275. 2. *d*
9....22. *b*, 75. 1, 267. 1
11....257. 9, 305. *a*
13....289. 3. *a*
15....273
16... 127. 1
21: 1....266 1. *a*, 276. *f*
3....248. 6. *c*
6... 120. 2
7....266. 1. *e*, 291. *a*
8....65. *a*
9....287. 4. *a*
12... 245. 3
14....216. 1. *b*
15....251. *a*
16....119. 1, 176. 1
17....39. 3. *b*
25....275. 1. *a* (1)
26....246. 1. *a*
28, 29 ...219. 1. *b*
30... 245. 3. *b*, 267. 1. *f*
31... 245. 2. *b*
22: 1... 266. 1, 276. *d*, 284. *b*, 309. 3. *a*
2....251. *a*, 266. 2. *b*
4....276. *b*, 312. 2
5....271. *a*
8....19. 1. *a*, 44
11 ...296. 3. *a*
12....272. *c*
14....126. 2, 245. 3. *a*, 300. *c*
16....266. 2. *a*
23....254. 4. *a*
24....312. 2. *a*
23: 1.. .254. 2, 3
4....273, 275. 2. *c*, 289. 6. *a*
6....167. 3, 245. 2. *a*
8....105. *d*
10.. .257. 9. *b*
11....105. *d*, 125. 1
11, 13.... 266. 2. *c*
13....257. 9, 273. *a*, 294. *b*, 307. *b*
17, 20... 276. *d*
19....249. 3
24: 1....119. 1, 266. 1. *c*
1. 2....309. 3. *a*
3... 258. 3. *a*, 275. 2 *c*
4 . 267. 1. *e*
8....252. *b*, 272. *c*
9....35. 1. *a*
11....250. *b*
14....39. 4
15....267. 1. *h*
18....273
19, 33....266. 1. *d*
20.... 248. 3
21....298. 2, 309. 1. *a*
22....254. 2. *c*, 257. 4
24: 23....§ 160. 3
32....245. 4. *a*
33....111. 2. *b*
35....246. *f*
38....305. *a*
41... 307
42 .. 21. 1
42, 48, 65....39. 4
42, 45 306. *a*
45....246. 1. *a*
48....131. 1
51....275. 1. *c*, 2. *c*
55....290. 2
58 .. 298. 1
63... 279. *c* (3)
65....73. 2. *a*, 178. 3, 248. 3. *b*
67... 249 3. *b*, 259. *c*
25: 5....43
8....38. 1. *a*
12....257. 1
16 ..246. 2
18....245. 2. *d*
23 ..296. 2. *a*
25, 26....245. 2. *b*
27....230. 4 *b*
31... 98. 1. *a*, 125. 1
34....65. *a*
26: 3....202. 1. *b*, 266. 2. *c*
4....30. 2. 249. 3
6....36. 1
8....248. 3
10....268, 1. *c*, 277. *b*
13... 266. 1. *c*, 281. 2. *b*
15, 18....104. *a*
22....158. 4, 256. *f*, 277. *b*, 305. *a*
28 . 254. 2. *b*, 266. 1. *a*, 272. *a*, 281. 1
29....60. 3. *a*
27: 1....88 (f. pl.), 279. *b*
4. . 267. 1. *f*. *h*, 275. 2. *c*
4, 41... 271. *a*
6....287 4. *a*
7....273. *c*
9....119. 1, 278. 3
12 ...142. 6
13, 19, 25....275. 1. *c*
16....36. 2
19....105 *b*, 273
21 ...208. 2
23... 276. *f*
25. ..267. 1
26... 24. *a*, 131. 3. 274 *a*
27....120. 3
29....179. 1
30 ...266. 1. *c*, 281. 1. *a* (2), 309. 3. *a*
33 . 267. 1. *h*, 278. 2. *a*, 282. *a*
34 ..285. 3. *a*. 297. *a*
36 .. 255. 4, 266. 1. *b*
37....287. 3. *a*
38... 16. 3. *b*, 231. 2. *a*
41....257. 9, 285. 3. *a*
42 ... 278. 2, 284. *e*
44....224. 1. *a*
45....285. 1
28: 6.. 275. 1. *a* (1)
9....39. 4
12....55. 1
15....300. *c*
16....246. 1. *a*, 266. 2. *b*
17....305. *b*

28: 20,21....§ 277,312.1
20-22.... 306. *b*
29: 2....267. 4
2, 3....139.1,277.*a*
3....245. 1. *a*
5....22. *a*, 231.2.*a*
6....34, 262. 2. *a*
8... 139.1, 267.1.*c*
9....64, 260
10....10. *a*
17....292
20....234. 1. *a*
21....35. 2
23....10. *a*
26....267. 4. *b*
32....105. *a*, 118.3, 305. *a*
34, 35....248. 3. *c*
30: 1....24. *a*, 34
6....104. *a*
13....266. 4. *a*
15....127. 1. 248.3.*c*
16....252. 2. *b*
19....217. 1. *b*
24 ...272. *a*
27....131. 3
29....300. *c*
31....43, 306. *b*
32....280. 2
34....272. *a*
38....45.2,88.(f.pl.) bis, 218. 2. *a*
39....60. 3. *b* (2)
41....105. *b*, 275. 1. *a* (4)
31: 1....266. 1. *b*
4....45. 2. *c*
5....311. 1. *a*
6....71. *a* (2)
8....306. *a*
9....219. 1. *b*
13....19. 2. *b*, 249. 3. *b*
15....281. 2. *a*, 287. 5. *b*
20. ..278. 3, 279. *c* (4)
21....288. 2. *b*
27....126. 1, 276. *e*, 283. *a*
28....258. 3. *c*
29....261. 3. *b*
30.. 86. *b*. (2 m.), 91. *b*
31....267. 1. *f*
32....104. *i*, 301. *b*
34....266. 1. *c*
35....266.2.*b*, 272. *c*
36....75. 1
39 ...61. 6. *a*
42....306. *b*, 307. *a*
44....271. *a*
49....272. *a*
32: 1....284. *c*
5 ...111. 2. *b*
6....276. *h*
8....245. 3. *b*
11....22. *b*, 264. 2 (2) *a*, 266. 2. *b*
12....277. *a*
16... 235. *c*, 253. 2 (3)
18....19. 2. *a*, 266. 2. *d*
20....55, 2. *a*, 61. 1. *c*, 88 (pl.)
22....45. 3
23....252. 2. *b*
29....305. *b*
31....250. *b*
33: 4....4. *a*
33: 5....§ 24. *a*, 219. 1. *b*
6....88 (f. pl.), 297. *d*
7 ...290. 1. *a*
9....272. *a*
11....43, 168. 1, 284. *b*
13....308
14....246. 1. *a*
17....215. 2. *b*
34: 7....267. 1. *e*, 279. *c*. (2)
11....267. 1. *e*
16... 86. *b* (1 pl.)
17 ...100. 2. *a* (1)
21....246. 2, 261. 2
30....257. 5
31....231. 2
35: 7....289. 3. *a*
13, 14... 300. *c*
14....296. 3. *a*
15....284. *b*
18....34
22....39. 4. *a*
26....284. *e*
27....256. 3. *a*
29....22. *b*
36: 2....266. 1. *a*
6....258. 3. *c*
31, 32....276. *d*
37: 2....252. 1. *b*, 276. *f*, 278. 4. *a*
3....264. 2 (2) *a*, 275. 2
4....279. *b*
7....267.1.*b*, 276.*b*
8....281. 1. *a* (3), 291. *a*
9....285. 3
12....260
14....10. *a*
15....245. 1. *a*, 266. 2. *d*
17....271. *a*, 287. 4. *a*
19....73. 2. *a*, 257. 6. *b*, 259. *b*, 262. 1. *a*
20....104. *i*, 251. *a*
21....287. 2. *a*
22....60. 3. *b* (2), 250. *b*
23....284. *b*
24....105. *d*
26....298. 3. *a*
27....272. *c*
32....24. *b*, 298. 2
33....105. *a*, 281. 1. *b*
38: 9....131. 4
11....261. 3. *a*, 288. 2. *b*
16....267. 1. *f*
25....71.*a*(3), 309.3
28....245. 1. *a*
29....278. 4. *a*
39: 1....276. 276. *f*
4....119. 1, 245. 1. *a*
4, 5....302. *a*
7, 12....98. 1
9....305. *b*
10....296. 1. *a*
11....232. 5. *a*
12....22. *a*
14....119. 1
14, 17....92. *d*
20....258. 2, 300. *c*, 302. *a*
23....278. 1
40: 1....§ 256. 2. *a*, 258. 3. *c*
3... .302. *a*
5....260, 291. *a*
7....22. *b*
8....261. 3. *b*
10....278.4.*a*, 285.1
14....245. 3. *a*, 266. 1. *d*, *f*, 277. *b*, 305. *b*
15....93. *d*, 158. 4
16....39.1.*a*, 254.1
20....151.5,258. 3.*b*
41: 1....256. 2. *a*
2-4 ...259. *b*
2, 18....262. 1. *a*
5.. 16. 3. *b*, 255. 4. *b*
8....119. 1, 278. 4. *b*
10....258. 3, 297. *d*
11... 99. 2, 235, 276. *h*
12....260. 2, 300. *b*
14....245. 1. *a*, 2. *b*
17....278. 3
19....257. 3
21....219. 1. *b*, 245. 3. *a*
25, 26....246. 2. *a*
26....252. 1. *c*
32... 262. 1. *a*
33....35. 2
33, 34....272
35....252. 2
39....279. *d*
40....264. 2 (2) *a*, 285. 4
43....94.*b*, 280. 3.*a*
44....245. 2. *a*, 311. 4. *a*
48. 56....284. *c*
51....92. *c*
57....289. 5. *c*
42: 7....266. 2. *d*
9, 23....262. 1. *a*
11....71. *a* (1), 278. 4. *a*, 297. *b*
12....305. *b*
13....38. 1. *a*, 253. 1. *b*
16....305. *a*
18....275. 2. *d*
19....253.1.*a*,257.9
21....39. 4
23... 248.3.*a*, 278.3
25....287. 1. *a*
25, 35....218. 2. *a*, 300. *b*
27....253. 1. *b*
32....253. 1. *b*
35....257. 10. *b*, 300. *b*
36....219. 1. *b*
37....267.1.*e*, 306.*b*
43: 2, 11....257. 2. *a*
4, 5, 8....271. *b*
7....45. 1, 267. 1. *b*, *e*, 281. 1
8 ...125. 1, 297
9....266. 1. *d*, 277. *b*, 306
9, 10....307. *a*
10....266.1.*e*, 306.*b*
12....257. 10. *b*, 262. 1. *a*
14....65. *a*, 82. 1. *a* (3), 252. 1. *b*, 266. 1. *d*, 296. 3. *a*
15....24. *a*
43: 16....§ 125. 1, 273. *c*, 285. 3. *a*
18... 288. 2. *b*
21....300. *b*
25....267. 1. *b*
26....26
27....262. 2. *a*, 298. 1. *a*
28....256. 2. *a*
29....141. 3
32 ...245. 2. *b*
44: 1....273, 300. *b*, 301
2....35. 2. *a*
3....266. 1. *a*
4....114, 285. 2, 286. 2
5....267. 4. *b*
7....267. 2. *a*
9....246.1.*a*,304.*a*
9, 22, 31....235. *d*
17....30. 2
18....267.1.*g*,274.*a*
22....215. 1. *a*, 308
24....256. 2. *a*
28....253. 1. *b*, 281. 1. *a* (2)
29....284. *c*
32....266. 1. *d*, 306
33....272. *a*
45: 4....300. *b*
5....272. *c*
8....305. *b*
12....263. *b*
20....272. *c*
22....248.4, 254.2.*c*
25....45. 3
46: 1... 259. *c*
2....38. 1. *a*, 296. 3. *a*
3....149. 2, 279. *b*
4....281. 2. *a*
7....258. 3. *b*
15....291. *a*
26....289. 5. *b*
26, 27....254. 2. *b*
27....248. 6. *c*
28....22. *b*
30....271, 279. *d*
31....266. 1. *b*, 275. 2. *c*
32....266. 2. *b*
47: 9 ...252.1. *f*, 258.3
14....259. *c*
18....305. *b*
24....286. 1. *c*. (2), 301
29....273. *d*
48: 6....266. 1. *d*
16. ..278. 2. *a*
17....267. 1. *b*
19....246. 1. *a*, 281. 1. *c*
20....284. *c*
21....278. 2
22....224. 1. *a*
49: 3....65. *a*
5....218. 1. *b*
8....297
10....24.*b*, 309. 1. *a*
11....53. 2. *a*, 61. 6. *a*, 219. 1. *b*, 220. 5. *b*, 222
12....217. 1. *a*
14, 15....276. *c*
17... 24. *b*, 218. 2. *a*, 272. *a*
19....140. 1
22....289. 4. *a*
23... .139. 1
24....302. *a*

49: 25 ...§ 104. *h*, 284. *d*, 287. 2. *a*
28....254. 4. *a*
29....309. 3. *a*
30 ...300. *b*
31....24. *a*
50: 10....285. 3
13....300. *b*
14....279. *d*, 297. *d*
15....267. 1. *d*, 287. 2. *a*, 307. *b*
17....274
19....298. 1
23....22.*a*, 257.3. *a*
26....148. 5

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1: 1....§ 21. 1
6....290. 1. *a*
7....276. *d*, 287. 5
10....88 (3 *f.* pl.), 271. *a*, 277. *a*, 289. 5. *a*
14....284. *d*, 286. 1. *a* (3)
16....179. 2, 235, *d*, 306. *b*
21 . .289. 6. *a*
22....248. 6. *c*
2: 3....24. *b*, 104. *c*, 279. *b*
4....53. 3. *b*, 149. 2, 152. 3
6... 297. *c*
7....231.3, 275.2. *c*
9....151.2, 153.1, 163. 5
10....104. *k*
15... 248. 3. *a*
17....104. *g*, 105. *a*, 289. 6. *a*
20....60. 3. *c*, 98. 2, 166. 3
23....51. 2
3: 1....278. 4
2....53.2. *a*, 93. *c*, 248.3. *a*, 261.3.*b*
3....271. *a*
4....39. 1. *a*, 296. 3. *a*
5....131. 3, 246. 2. *a*, 300
6....279. *b*
6, 15....258. 3. *b*
8....257. 9. *b*, 258. 3. *b*, 285. 1
9....287. 2. *a*
13....75. 1, 309. 3.*a*
14....245.2.*a*, 300.*b*
15....296. 2. *a*
16... 258. 3. *b*
18 ...271. *a*
4: 2.. 24. *a*, 75. 1
3, 4....286. 1. *c* (3)
5....267. 1. *f*
8, 9 .. 306. *b*
10....257.6.*b*, 302.*a*
11....160. 2
13....258. 2, 245. 2. *a*, 302
14 .. 246.1.*a*, 267.1
16....286. 1, *c* (2)
18....271. *a*, 298. 1. *a*
23....126. 1
25....305. *a*
28....287 2 *a*, 300.*c*
29....112.3, 290.1.*a*
31... 276. *d*, 289. 5. *b*
5: 1....§ 275. 2. *c*, 290. 1. *a*
3....267. 1. *f*
5....86. *b* (2m.)
7....153. 2, 277. *a*
8....39. 1. *a*
10, 16....278. 4. *b*
14....266. 1. *c*
15....266. 2. *d*
16....108. 1, 261. 3. *b*, 278. 2. *a*, 289. 5. *c*
21....272. *a*
23 ...302. *a*
6: 1....267. 1. *a*
3 ...285. 4. *a*
10, 29....24. *a*
14....258. 3
16....254. 3
29....10. *a*
7: 9.. .275. 2. *c*
10....266.1, 290.1.*a*
11 ...53.2.*a*, 297.*b*
11, 12....276. *d*
17....294. *a*
20....290. 1. *a*
22....53. 2. *a*
25....279. *d*
28....285 1. *a*
28, 29....288. 3. *a*
8: 1 ...131. 3
1, 2 ...230. 2. *a*
4....275. 2. *c*
11....280. 3. *a*
16... 275. 2. *c*
17....261. 3. *b*, 305. *b*, 306. *a*
20....269. 2. *b*
22....298. 3. *a*
23....100. 2. *a* (1)
25 ...272. *c*
9: 3....10. *a*, 179. 1, 261. 3, 288. 3. *a*
5 ..267. 1. *a*
14....267. 1. *f*
15....119.1, 266.2.*c*
18....27, 104. *e*, 244. *a*, 248. 2. *a*, 249. 3. *b*
19....290. 2
20....284. *f*
21....304. *a*
22....275. 2. *c*
25....126. 2
27 ...263. *b*
29....88 (pl.)
31....262. 2. *a*
10: 1....252. 2. *b*
3....91. *b*, 290. 1.*a*
5....245. 1. *a*
5, 21....245. 2. *b*
6....258. 3. *b*
7....267. 1. *h*, 286. 1, *c* (2)
8....278. 2, 284. *e*, 296. 2. *a*
9....286. 1. *a* (3)
14... 265. 3. *a* (3)
24. ..151. 5
26 ...266. 2. *b*
28 .. 272. *c*
11: 5 ...252. 1. *d*
6 . 244.*a*, 289.6.*a*
8....252. 2. *b*
12: 2 . 260. 1
3... 248.4, 312.2.*b*
4 ..297. *d*, 300.*b*, 306. *b*
5 8 ...277. *a*
7....45. 2
11....309. 1. *b*
12: 15....§ 255.1.*a*, 311. 4. *a*
15, 19....312. 2. *a*
16....248. 6. *e*, 284. *e*, 287. 5. *b*
18....254. 4. *b*
21....89(f.s,m. pl.)
39....142. 6
40....266. 1. *a*
42....246. 2. *a*, 252. 2. *a*
43-45...286.1. *a* (4)
48....267. 1. *e*
49....284. *e*
13: 1....24. *a*
2....92. *c*
3....280. 4
4, 5....245. 2. *d*
6, 7....288. 2. *a*
7... 284. *e*
8....302. *a*
9....257. 7
14....267. 1. *a*
16... 219. 1. *b*, 286. 1. *c* (2)
21, 22....248. 1
22....267.4, 269.2.*b*
14: 1....24. *a*
2....275. 2. *c*
4....22. *b*, 271. *a*
9....258. 3. *c*
13....275. 2. *d*, 300. *c*
14....119. 1
17....22. *b*, 297. *a*
27....279. *c* (3)
30....287. 4. *a*
15: 1. 22 *b*, 267. 3. 276. *b*
2....56. 1, 105. *b*, 131. 1, 258. 3. *c*
4....293. *a*
5....61. 6, 104. *f*, 269. 1
6....60.3.*a*, 61.6.*a*
9. ..104. *f*
9, 10 .. 311. 4. *c*
10. ..11. 1. *b*, 61. 6, 139. 1
11, 13....22. *b*
12....269. 2, *b*
13, 16....303. *a*
14. 15....269. 2. *c*
16. ..22. *b*, 61. 6. *a*, 257. 2. *a*
17....24. *b*. 192. *a*
20....293. *a*
21 ...22. *b*
26....112. 3
27 ...254. 2. *b*
16: 5....38. 1. *a*
6, 7... 312. 2. *b*
7, 8....71. *a* (1)
8....305. *b*
14....182. *a*
15....39. 3. *b*
19....272. *c*
21.... 275. 1. *a* (4)
22....254. 2. *b*
23....38. 1. *a*, 112. 1, 245 2. *a*
27....244. *a*
29....272. *c*
33....273. *b*
17: 1....279. *d*
4....312. 2. *b*
7....245. 2. *b*
8, 10....119. 1
10....285.2, 290.1.*a*
11.. 275. 1. *a* (4), 289. 5. *c*
17: 12....§ 246. 2. *b*, 255. 1. *b*
16....288. 2. *a*
18: 3, 4....246. 2. *b*
5, 6....297. *d*
8....104. *i*
11....266. 2.
14 ...278. 1, 2
18 ...174. 2
19....246. 1. *a*, 266. 2. *a*
20....302. *a*
21....246. 1. *a*
21, 25....246. 1. *a*
23....306. *b*
26....88
19: 3....94. *c*
5....281. 1. *a* (2)
9....217. 1. *a*
11....257. 3
11, 15....278. 4. *a*
12....281. 1. *b*
12, 13... 281.1.*a*(5)
13....150. 2, 281. 1. *b*. 306. *c*
21, 24....111. 1
20: 2....300. *b*
2–17....39. 4. *a*
3 ff....272. *d*
4....27, 245. 2
4, 5, 7....267. 1. *e*
5....111. 3. *a*
8....280. 4
10....255. 1. *a*
11....43
12....270. 1. *a*
13....27
19....271. *a*
20....279. *c*
21: 2, 7, 18 ...307. *a*
3, 4, 5....307. *a*
4....290. 1. *a*
7....98. 1. *a*, 245. 2. *a*
8....79. 1. *a*
11....217. 1. *c*, 254. 4. *a*
14....279. *c* (1)
15 ...267. 1. *e*
16....311. 4. *a*
17 ...311. 4. *a*
19....92. *d*
22....19. 2. *b*, 39. 3. *b*, 281.1.*b*, 291.*a*
28....284. *c*, *e*
29....289. 3. *a*
30....55. 1
31....24. *a*
35....19. 2. *b*, 39. 3. *b*
36....92. *d*
22: 1....248. 6, 267. 1. *a*, 306. *a*
1, 2....269. 2. *a*
2....218 1.*b*, 306.*b*
3....168. 3
4....219. 1. *b*
8....43, 289. 3. *a*
11, 12....281. 1. *b*
17, 21....79. 1. *a*
20... 245. 2. *d*
21....270. 1. *a*
21, 30....245. 2. *d*
22....305. *b*
25....289. 6. *a*
26....219. 1. *b*
30....256. 2. *a*
23: 1 ...245. 2, 270. 1. *a*, 272. *c* bis
9. 25....245. 2. *d*
11....257. 2

23: 14....§ 255. 4
15....270. 1. *a*
17....288. 2. *b*
24....111. 3. *a*
26....209. 1. *a*
27....287. 3. *a*
30... 296. 1
31....104. *f*
24: 1....297. *d*
4....249. 3
5....287. 3. *a*
14....304
25: 12, 32....255. 1. *b*
28....284. *e*
31....11. 1. *b*, 113. 1, 287. 5. *a*
33. ..253. 2 (2) *a*
35....296. 3. *c*
39....287. 3. *a*
26; 5....309. 1. *b*
16....255. 3. *a*
18, 19....254. 2. *a*
19....254. 2. *b*
21, 25....296. 2. *a*
23....218. 2. *a*
24 .. 53. 3. *a*
27....259. *a*
30 ...287. 5. *a*
31....287. 3. *a*
33....100. 2. *a* (1), (2), 230. 4. *b*
27: 1....288. 2. *c*
3, 19....284. *d*
7....284. *e*
18....250.*b*, 296.1.*a*
28: 1....119. 1
2....257. 6. *b*
10....253. 2 (2) *a*, 254. 4. *a*
17....255. 1. *b*, 256. 2
21 ...300. *b*
24 ...256. 2. *a*
32....267.1.*f*, 284.*e*
34....296. 2. *a*
35, 43....267. 1.*f*
39....249. 3. *b*
40....209. 1. *a*
29: 3....251. *a*
9....287. 3
20....38. 4. *a*, 267. 10. *b*
29....87
30....105. *a*, *d*
35....65. *a*
37....230. 4. *b*
30: 18....119. 3
23....217. 1. *c*
32....106.*a*
33, 38....304. *a*
34....38. 1. *a*
36....280. 2
38....312. 2. *a*
31: 6....277. *b*
13....104.*h*
14....289. 2. *a*
15....284. *e*
32: 1....75. 1, 119. 1, 252. 2. *a*
2....258. 3. *b*, *c*
4, 8....289. 3. *a*
6... 280. 3. *a*
10....273. *c*
19....219. 2. *b*
22....272. *c*
25....104. *d*, 158. 2
26....304. *b*
28, 29....276. *d*
29....279. *c* (1)
30... 272. *a*
31....274. *b*
32: 32....§ 306. *c*
33....304. *b*
33: 1....288. 3. *a*
2....284. *b*
3....63.1.*b*, 176. 4
4, 6....276. *d*
5....308. *a*
7....248. 3. *a*, 267. 5. *a*
8–11....277. *a*
11....267. 4. *b*
13....219. 2. *b*
19....245. 2. *a*
20....105. *a*
34: 3....272. *c*
13....279. *b*
15....245. 2. *b*, 267. 1. *f*
22....288. 2. *a*
23....288. 2. *b*
24....91.*b*, 245.2.*a*
28...245. 1. *a*
30....279. *b*
34....287. 5. *a*
35: 5....297. *c*
5–9....311. 1. *a*
11, 12....311. 1. *a*
11–19....284. *b*
16–19....311. 1. *a*
21, 23, 24....304
22....250. *c*
36: 1 ...248. 6. *a*
2....87
3....38. 1. *a*
4....252. 1. *d*, 296. 1. *a*
5....264. 2 (2) *a*
23-25....251. 2. *a*
28....218. 2. *a*
38....275. 1. *a* (1)
37: 9....278. 4. *a*
10. ..287. 3. *a*
38: 3... 287. 3. *a*
21....256. 3. *a*
27....253. 2 (2)
28....254. 4. *a*, 275. 1. *a* (1)
39: 1....287. 3. *a*
10....255.1.*b*, 257.4
17....256. 2. *a*
23....269. 2. *b*
27....249. 3. *b*
30....287. 3. *a*
40... 258. 3. *c*
40: 26. ..259. *b*
31, 32....275.1.*a*(4)
36 ff....267. 4. *a*

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1: 2....§267.1.*a*. 273
2, 3, 10....307. *a*
2: 1, 4, 5, 7....307. *a*
8....284. *e*
3: 1....290. 2, 306. *c*
4: 2....253. 1. *c*, 267. 1. *e*
9....245. 1. *a*
13....60. 3. *a*
13, 14....306. *b*
13-21....277
22....300. *a*, *c*
23, 28....151. 5
24....245. 2. *b*
5: 1....269.2.*a*, 306.*b*
2....304
8....255. 4. *b*
13 ...253. 1. *c*
15....245. 2. *d*
16, 24....270. 1. *a*
5: 21....§ 61.4.*a*, 207.*c*
22....119. 1
24....219. 2.*a*, 255. 3. *a*
6: 3....256.2.*a*, 300.*c*
7....280. 3. *b*
8....289. 6. *a*
9....287. 5. *a*
13....252. 1. *f*, 258. 3. *b*
14....114
15....95. *a*
7: 2....245. 2. *b*
2, 3....245. 2. *b*
3, 4....284. *b*
8....256. 2. *a*
8, 19, 27....297. *b*
11....245. 2. *b*
16....312. 2. *b*
20....312. 2. *a*
20, 21....277. *a*
21....286. 1. *a* (4)
23....235. *d*
25....297. *b*
26....260. 1
29....270. 1. *a*
38....218. 1. *a*
8: 3....119.1
26....257. 2
32....287. 3. *a*
9: 6....275. 2 *c*
7....98. 1. *a*
10: 3....279. *c* (2)
4....39. 4. *a*
6....272. *c*
7....267. 1. *f*
9....270. 1. *a*
10, 11....279. *c* (1)
11....287. 2
12....39.3.*b*,287.4.*a*
14... 258.3, 287.5.*a*
18....284. *e*
19....231. 2. *b*
11: 3....250. *b*
4....259. *b*
7....126. 1
9....284. *c*
18 .. 230. 4. *b*
32....257. 4
39....71. *a* (3)
42....4. *a*
43....166. 2, 272, *c*
44....96. *b*
47....278. 1
13: 2, 12....248. 3. *a*
3....261. 3. *a*
4....27.57. 2 (2) *b*
219. 1. *b*, 264. 1
10, 21....71. *a* (3)
35....306. *a*
36....306. *b*
38....290. 1. *a*
49....287. 5. *a*
51, 52....139. 3
55, 56... 96. *a*
56....277. *b*, 284. *e*
57....297. *c*
14: 8 ...126. 1
22 ...253. 1. *b*, 255. 1. *a*
34....249. 3. *a*
35....244. *a*
38....288. 2. *a*
40....245. 2. *b*
42....158. 2
43....92. *d*, 94. *b*, 177. 2
48....284. *e*
54-56....248. 3. *a*
15: 15....253. 1. *b*, 255. 1. *a*
15: 20....§ 100. 2. *a* (2)
24....87
32....87
16: 1....279. *d*
2....299. *c*
4....104. *h*
8....11.1.*a*, 190.*a*
27....245.2.*b*, 284.*e*
29....279. *b*
31....71. *a* (3)
32....245. 2. *b*
17: 10....248. 6. *e*, 312. 2. *a*
18: 4....267. 1
5....235. *d*
6....296. 1. *a*
7ff... 174. 3
28....158. 4
19: 2ff....245. 2. *d*
6....255. 1. *a*
9...106. *a*
15, 19....245. 2. *d*
18....246. 2. *b*
20. ..177.5, 281.1.*b*
36....270. 1. *a*
20: 2....296. 1. *a*
3....259
7....96. *b*
7, 8....245. 2. *d*
14....284. *b*
16....87
17....71. *a* (3)
27....245. 2. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9. . 71. *a* (3), 140. 3, 279. *c* (2)
14... 305. *b*
22....267. 1. *e*
22: 4, 18....296. 1. *a*
6....304. *a*
11....286. 1. *a* (4)
23....267. 1. *e*
27....255. 1. *a*
23: 3....296. 3. *b*
7 ...270. 1. *a*
13....219. 1. *b*
14 ...246. 2. *b*
17....26
18 ...218. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
15....296. 1. *a*
22....253. 1. *a*
23....287. 3
25: 5....218. 2. *a*
10, 11....254. 4. *a*
14 ...280. 3. *a*
21 ...174. 1
33... 246. 2. *a*
34....16. 3. *b*
46....39. 3. *b*
48....266. 1. *d*
53 ...22. *b*
26: 9....100. 2. *a* (1) bis
15....141. 3
18....92. *d*
18, 21....255. 4
24....246. 1. *a*
25....132. 1
33... 92. *e*
34....174. 1
34, 35....65. *a*, 288. 2. *a*
34, 43....140. 6
36....261. 3. *b*, 285. 3. *a*

26: 37... § 261. 3. *b*
42....256. 3. *a*
43 ..272. *a*, 296. 3
27: 2 ff....245. 2. *d*
7....251. 2. *a*
8....112. 3, 245. 2. *b*
9... 289. 6. *a*
9, 11....245. 2. *b*
14....94. *a*
23... 249. 2. *a*
31....270. 1. *a*

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1: 4....§296. 1. *a*
10....13. *b*
17....96. *a*
2: 16, 24....255. 1. *a*
33....96. *a*
3: 4....290. 1. *a*
26....284. *d*
27, 33....289. 6. *a*
47....296. 1
49....55. 1
4: 12....279. *d*
16....252. 1. *f*
19, 49....296. 1. *a*
23....22. *a*
5: 7....270. 1. *a*
8....252. 1. *d*
10....284. *e*
10, 12 .. 300. *b*
13, 14....71. *a* (3)
15....259. *b*
18, 19,23,24....257. 6. *c*
19, 20....307
22....131. 2
29....300. *a*
30, 31 ...304. *a*
6: 3....270. 1. *a*
13....245.2.*b*, 258.3
23....120.3,279.*c*(2)
7: 3....255. 4. *a*
11... 296. 2. *a*
15... 230. 4. *b*
85 .. 256. 2. *a*
89 ...287. 4. *a*
8: 7....121. 3
21....22. *a*
9: 4....301. 4
6 .. 284. *e*
15-23 ...267. 4. *a*
17....302. *a*
20 ..256. 2
20, 21....304
21....277. *a*
23....266. 1. *a*
10: 2....287. 3. *a*
3, 4....245. 2. *b*
3 6 245. 2. *d*
6....255. 4. *b*
23....46. 5
29....21. 1
33....309. 1. *a*
35....4. *a*
36....16. 3. *b*, 267. 1. *a*
11: 3, 31....245. 2, *b*
4. ..57. 2(2)*a*,230. 3. *a*
5 . .266. 2. *b*
5, 9... 267. 4
7... 218. 1. *c*
8....266.1. *a*, 275. 1. *a* (4)
10....287. 4. *a*
11....166. 2
12,...267.4.*b*, 298.2
11: 13... § 267. 2. *a*
15 ...71. *a* (2), 281. 2. *a*
16....111. 3. *a*
20....198. *d*
23....298. 2
25 ...111. 2. *c*, 252. 1. *c*
27....248. 3. *a*, 6. *b*
32....281. 2. *a*
12: 1... 248. 3.*a*, 290. 1. *a*
2....266. 1. *a*
4....253. 2. (2) *b*
6....249. 2. *a*
8....250. *b*
13 ...274. *a*
14....281. 1. *a* (2), 309. 3, 311. 4. *b*
13: 2....296. 1. *a*
18. ..231. 4, *a*, 298. 2. *a*
22....256. 3. *a*
27....300. *c*
32....158. 4
14: 1....289. 5. *b*
2....266. 1, 307. *b*
4....271
16....279. *e*
21....284. *e*
24....297.*b*,312. 2.*a*
28....305. *a*
32....297. *a*
15: 5....255. 4. *a*
21. ..39. 3. *b*
28....27, 219. 1. *b*
29....294. *b*
30.... 297. *b*
35....280. 3. *b*
16: 3....289. 5. *a*
5 ...312. 2. *b*
5, 7....300. *c*
6....294. *a*
9....264. 2 (2) *b*
13....281. 1. *b*, 2. *a*
14....299
16... 235
18, 27....297. *d*
22....231. 3. *a*, 253. 1. *a*, 260. 4
27....309. 2
35....254. 4. *a*
17: 2,25....275. 2. *c*
3....245.2. *b*, 287. 3. *a*
3, 4....104. *g*
5....267. 1. *f*, 300
10....140. 4
12....271. 4
17....296.1.*a*, 300.*b*
21....296. 2. *a*
23....35. 1. *a*
28....125.2,298.1.*a*
18: 23....246. 2. *a*
28....246. 1. *a*
19: 2....275. 2. *c*
2-7....277. *a*
3, 5....245. 2. *b*
14....248. 1
16....288. 3. *a*
16-19....277. *a*
18....266. 1. *d*
18, 19....288. 3. *a*
20: 3....125. 2, 307. *b*, 311. 4. *b*
5....104.*l*, 261.3.*b*
8....290. 2
14....104. *i*
17... 16. 1
21....131. 4
22,...256. 1. *a*
20: 26....§ 287. 1
21: 5....104. *l*
7....275. 2. *c*
9....275. 1. *a* (4), 284. *c*, 306. *b*
14....256. 3. *a*
17....267. 5. *b*
22.. 271
30....105. *a*, 140.5
33, 35....44. *a*
35....279. *e*
22: 6....283. *b*, 287. 4. *a*, 304
8....288. 2. *a*
11....19. 2. *a*, 141. 1, 279. *b*
13... 102. 3. *a*
17... 141.1, 281.1.*b*
18....267. 1. *d*
19....94. *c*
25....119. 1
29....266. 1, 306. *b*, 307. *a*
30....300. *b*
32....246. 1. *a*, 248. 3. *b*
33....105.*a*,266.1.*e*
34....262 1. *a*
23: 2....248. 4
3....304. *a*
3, 15....273. *c*
7....19. 2, 119. 3, 141. 1, 267. 5
8....267. 1. *e*
10. .266. 1. *a*, 272. *a*
11... 281. 2. *a*
13.. .141. 3, 267. 1. *e*, 299. *c*
18 .. 61. 6. *a*
19....121. 3, 267. 1. *f*, 275. 2. *b*
23....248. 3. *c*
24....168. 5
25....16. 3. *b*, 139. 1, 2, 273. *d*, 281. 1. *b*
27....104. *j*
31....287. 4. *a*
24: 3....61. 6. *a*
4....278
5....266. 2. *b*
7....19.2.*c*, 131. 6
8....287. 3. *a*
9....289. 2. *a*
10....281. 2. *a*
11....127. 2
13... 267. 1. *d*
15....61. 6. *a*
17....163. 2, 284. *f*
21....160. 3
22....35. 1, 305. *b*
25: 4....275. 2. *c*
12....256. 3. *a*
26: 8....291. *a*
30....249. 3. *c*
53, 55....284. *e*
54....300. *b*
59....245. 1
62....96. *a*, 284. *e*
64....258. 3. *b*
27: 8....289. 5. *a*
28: 4....253. 1. *a*
6....257. 6. *c*
8....104. *d*
14,20....248.4,255. 3. *a*
17....284. *e*
26....39. 3. *b*
29: 10....255. 4. *a*
15....254. 1
30: 3....§ 280. 3. *a*
11....288. 2. *b*
15,16....281.1.*a*(1)
16....279. *d*, 306. *b*
31: 2....131. 3
6... 311. 2. *a*
12....45. 2
25 .. 24. *a*
40, 46 254. 2. *b*
32: 5....284. *e*
17....113.1.266.1.*d*
21....257. 9. *b*
28....260. 4
30... 111. 2. *d*
32....71. *a* (1)
33....249. 1. *a*
42....27
33: 5-49 ...311. 1. *a*
38....255. 2
34: 2....257. 3. *a*
5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4... 254. 2. *a*
16....262. 1. *a*
16-23....306. *a*
19....125. 2, 259. *b*
20 ...105. *d*
23....245. 1. *a*, 2. *b*, 294. *b*
24....306. *b*
25....289. 5. *a*
25, 30....245. 2. *b*
30....297. *b*
31....300
36: 1....260. 4
6....289. 6. *a*

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1: 2....§ 38. 1. *a*
4....279. *d*
5....283
9....266. 2. *b*
14....263
15....226. 1. *a*
16....280. 4
18....287. 2. *a*
19....285. 2
22....99.2.*a*,287.1.*a*
28....88. 1. *a*
31....300. *c*,
31, 44....267. 4. *b*
35....88. 1. *a*, 252.1
38 ...287. 1
41 ..259. *b*
44....248. 6. *f*
45....112. 3
2: 4....262. 1. *a*
9....60. 4. *a*, 272.*c*
10....266. 1. *a*
10, 21....235. *d*
12....209. 2. *b*
24....131. 3
27....285.2, 296.3.*a*
32....297. *d*
35....139. 1
3: 1....297. *d*
3....279. *e*
4....253. 2 (1)
5....250. *c*, 252. 1. *f*, 256. 3. *b*
6....280. 2
9....267. 4. *b*
13....249. 1. *a*
17....218. 2. *a*
24....287.1, 298.3.*a*
26....21. 1, 153. 2, 245. 3. *a*

4: 1...§ 267. 1. *f*, 277. *a*
1, 9, 23....270. 1. *a*
3....248.6. *e*, 297. *b*
4....297. *a*
5, 6, 39....277. *b*
9....275. 1. *e*, 288. 2. *a*
10....119. 1, 238. 2. *a*, 302. *a*
11....99. 2 *a*, 278. 3
14....279. *d*
15...258. 2. *a*, 277. *b*
21....279. *e*
26....44. *b*, 91. *b*, 266. 2. *a*
32....298. 2. *a*
33....35. 1, 276. *e*, 287. 4. *a*
37....266. 2. *b*
38....279. *c* (1)
40....267. 1. *f*
41...223. 1. *b*, 259. *c*, 267. 5. *b*
42....267. 1. *c*
47...250. *b*
5: 1....270. 1. *a*
3...297. *a*
5....309. 1. *b*
6-21....39. 4. *a*
8....27
9....111. 3. *a*
12....280. 4
13, 15....277. *a*
14....255.1. *a*, 297. *d*
16....270 1. *a*
17....27
23....287. 4. *a*, 289. 3. *a*
24...71. *a* (2), 246. 1. *a*
6: 1, 2....245. 2. *d*
2....297. *d*
4....4. *a*
17....281. 1. *b*
25....45. 1
7: 2....119. 1
5....126. 1
7....264. 2 (2) *a*
9, 12....250. *d*
10....92. *c*
13....104. *h*
15....105. *a*
17....257. 9. *b*
19....250. *d*, 300. *c*
23....287. 2
24...94. *b*, 112. 3
25....302. *a*
8: 3....86. *b* (3 pl.), 305. *b*
9....209. 2. *a*
13....290. 1. *a*
15....209. 2. *b*
16....55. 2. *a*, 86. *b* (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 252. 2
7....245. 2. *d*
14....98. 2
16....266. 1. *c*
21...280. 2
23....276. *b*
25....245. 2. *a*, 254. 4, 288. 2. *a*
26....119. 1
10: 1....24 *a*
15....119. 3
17....30. 2, 252. 1, 257. 2. *a*
11: 2...295
11: 10....§ 267. 4. *a*, 277. *a*
12....250. *b*
14....284. *b*
18....252. 2. *b*
19....279. *c* (2)
22....87, 88 (pl.), 281. 1. *b*
24...256. 3. *a*
25....245. 2. *a*
12: 5....300. *c*
6....258.3. *c*, 284. *b*
7, 12, 18....297. *d*
10....288. 2. *e*
14....305. *b*
20....271
20, 22...267. 1. *e*
23....284. *e*
23....246. 2. *a*, 279. *e*
30....279. *d*
31....45. 5, 266. 1. *a*
13: 3....111. 3. *a*
4....298. 1
6....65. *b*, 249. 2. *b*
7....290. 1. *a*
10....281. 1. *a* (1)
14....257. 6. *b*
16....280. 2
14: 5....57. 2 (3) *a*
17....198. *c*, 230.4. *b*
20....277. *a*
21....280. 3. *a*
22....296. 1
26....287. 2. *a*
15: 3....272. *a*
6, 7....277. *b*
7....253. 1. *c*
9...255. 2. *b*, 256. 3. *b*
14....287. 3. *a*
16....119. 1
18...126.1, 245.3. *a*
16: 1....22. *b*, 280. 4
1ff...245. 2
3....30. 2
20....296. 3
21....256. 2
17: 2, 3....276. *c*
8....256. 2. *a*
13...275. 2. *b*
14....271. *a*
17....267. 1. *f*
20....279. *e*
18: 3....289. 2. *a*, 306. *c*
15....245. 2. *d*
18....267. 1. *a*
19....248. 2. *a*
23....301. *b*
19: 1-3...245. 2. *d*
5....232. 3. *a*
6....114
9....254. 4. *a*
13....257. 6. *c*
14....270. 1. *a*
15...43
20....275. 2. *b*
20: 2...19. 2. *a*, 119. 3
5....267. 1. *e*
5, 8....272. *a*
7....119. 1
8...259. *b*, 284. *e*, 304. *b*
15....300
16....79. 1. *a*
19....231. 3. *a*
21: 1...309. 2
3....284. *e*
7....13. *b*, 86 *b* (3 pl.)
21: 8....§ 83. *c* (2)
8, 9....257. 6. *c*
11...216. 1. *b*.
22: 1, 4....290. 1. *a*
4, 5....267. 1. *e*
7....126. 1
8....245. 2. *a*
19....249. 3. *a*
21....245. 2. *d*
24...258. 2, 302. *a*
26....287. 2. *a*
23: 5....256.3. *a*, 302. *a*
11....24. *b*
12....279. *c* (3)
24: 1...24. *a*
3....104. *h*
4....96. *a*
25: 1....215. 2. *b*
4....160. 3
7....60. 3. *a*, 102. 3. *a*
13....296. 2
26: 1....277. *b*
2....39. 4
3....266. 2. *a*
5...257. 6. *c*, 262. 1. *a*, 309. 3. *a*
12....94. *b*, 113. 2
14....286. 1. *a* (4)
27: 2, 5....289. 6. *a*
4....106. *a*, 245.2. *d*
8....280. 2
28: 1ff....245. 2
8...277. *a*
8, 21, 36....272. *a*
20....106. *a*
24....104. *b*, 287.3. *a*
27....248. 3. *a*
29....267. 4. *b*, 278. 4. *a*
43....296. 3. *a*
45....104. *b*
48...94. *b*
52...126. 1
53....285. 3. *a*
54....297. *b*
57....106. 2
58....252. 1, 259. *a*
59...167.2, 219.2. *a*
64....256. 2. *a*
66....179. 3
29: 5....267. 1. *f*
8....277. *b*
11....106. *a*
15....300. *c*
22....311. 1. *a*
30: 3...92. *c*
3, 4...104. *h*
11....168. 1, 207. *c*
16...300. *b*
18....266. 2. *a*, 281. 1. *a* (1)
19....277. *b*
20...39. 4
31: 2....266. 2. *b*
6...275. 1. *c*
9....276. *d*
11....91. *b*
12...283
16....258. 3. *a*
18....266. 1. *d*
19....105. *a*
26....280. 4
28....22. *b*
29...168. 1, 267. 1. *a*, 281. 1. *a* (4)
32: 1....248. 6. *d*
1, 7....276. 2. *c*
6....229. 2. *a*
7...104. *h*, 235, 296. 2
32: 8...§ 11. 1. *b*, 94. *b*, 276. *g*
10....60. 3. *c*, 105. *b*
10, 11....311. 4. *c*
10, 12....267. 5. *a*
11....267. 3. *a*, 4. *b*
13....13. *a*
15....302
17....302. *a*
18....174. 4, 276. *g*
21...299. *b*
21, 39....311. 4
22....148. 4
24....257. 9. *b* bis
26....104. *f*, 174. 3
27....266.2. *b*, 307. *a*
28....90, 217. 1. *b*
29....266. 1, 267. 1. *e*
32....24. *b*, 57. 2. (2) *a*
34...90 (pass.)
36....35. 1, 86. *b*
37....174. 1, 302. *a*
37, 38....219. 2. *c*
38...272. *a*
39....246. 2. *b*
41....141. 2, 306. *a*
49, 50....275. 1. *c*
33: 2....275. 1. *a* (1)
6....299. *a*
9....131. 2
11....279. *b*, 287.2. *a*
12....245. 1. *a*
16....61.6. *a*, 88(3f.)
21....111.2. *b*, 179.3
23....98. 1
24...278. 4. *a*
25....262. 2

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1: 1....§ 276. *f*
2....256. 2. *a*, 297. *c*
4....288. 2. *b*
5, 9....299
7....272. *c*, 275. 1. *c*, 300. *c*
8....36. 2, 259. *a*
14....259
16....267. 1
2: 3....278. 2. *a*
3, 4....276. *d*
4....289. 2. *a*
5...279. *c* (4)
8....88 (pl.), 309. 3. *a*
10....301. *b*
14....252. 2. *b*
16....159. 1, 166. 2
17, 18, 20....104. *k*
18....112. 3, 309. 3
19....257. 10. *b*
20....252. 2. *b*
22....276. *d*
24....305. *a*
3: 3...249. 3
4....267. 1. *f*
5....267. 1. *a*
9....131. 3
11....249. 3. *b*
12....296. 1
13....249. 3
14....256. 3. *a*
16....280. 2. *a*
4: 2....296. 1
4....254. 4. *b*
5....258. 3
6....88 (pl.)

4: 8....§ 104. *g*
10....289. 5. *a*
23....127. 2
24....166. 1, 266. 1, 266 1. *a*
5: 5....278. 4 *a*
6: 1....278.3. 309.1.*a*
5. ..125. 2
6....257. 10. *b*
7....46
8....275. 1. *a* (4)
13 ...281.2.*b*, 282.*a*
17....168. 1
21....250. *c*
7: 3....299. *c*
7....60. 3. *b* (2), 94. *b*, 112. 2, 276. *a*, 281. 2. *a*
8....272. *c*
9....174. 3
15 ...284. *e*
19 ...274. *a*
20, 21....276. *d*
21....249. 2. *a*, 254. 2. *b*
8: 1, 2....277. *b*
4....277. *a*, 278. 4. *a*
11....249. 3. *b*, 258. 1. *a*
19....248.6. *b*,285.2
22 .. 279. *e*, 286. 2
23....287. 4. *a*
24 ...22. *b*
30....267. 5. *b*
33....249. 2. *a*
9: 4....163. 1
6....119. 4
8....266. 2. *d*
12....163. 1, 252. 2. *a*, 287. 4. *a*
13....126. 1
20....280. 3. *a*
24....95. *c*, 174. 3
27 ...311. 2. *a*
10: 7....311. 2
11....38. 4. *a*, 39. 1. *a*, 287. 3. *a*
12....267. 5. *b*
13....250.*d*, 267.1.*f*
20....22. *b*
24....86. *b* (3 pl.), 284. 6. *c*
26....56. 4
27....245. 2.*b*, 276.*e*
29, 31, 38... 286. 2
30....21. 1
11: 4... 290. 1. *a*
8....21. 1, 279. *e*
11 ... 94 *b*
18 .. 290. 1. *a*
12: 21... 56. 2. *a*
13: 1... 266. 2 *b*
13 .. 198 *b*
23 .. 250 *b*
14: 8 ... 62. 2, 177. 1
15 3, 11....275. 1. *a* (4)
16 ...304. *a*
21 ...258. 1. *a*
21, 22 ... 311 1. *a*
36 ..205. 5. *b*
38....22. *b*
56....22. *b*
17: 1....30. 2
11....284. *d*, *e*
18....286. 1. *c* (1)
18: 4....275. 1. *b*
8....275.1.*c*, 276.*d*
8, 9....276. *d*
12....284. *e*
18: 12, 14, 19....§ 86. *b* (3 pl.)
19....297. *c*
20.... 88
19: 29, 33... 284. *e*
43... 61 6. *a*
49, 51... 279. *b*
50....174. 4
51 ...39. 1. *a*. 260.4
21: 1....260. 4
10....228 1. *a*
33....254. 2. *a*
40....296. 1. *a*
22: 1... 267. 5. *b*
8....252 1. *f*
12....15. 5
14....296. 1. *a*
16....119. 3
17 ...284. *e*
20....285. 3. *a*
25... 147. 1
27....14. *b*
23: 7, 12... 252 2. *a*
12 ...305. *b*
16....282. *a*
24: 10....92. *d*, 281. 1. *b*, 2. *a*
14....16 1, 275. 1. *c*
15....88(pl.), 306. *c*
19....289. 3. *a*
30....245. 2. *b*

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1: 4....§289. 5. *b*
6, 7....258. 3. *b*
7....254. 2. *b*, 278. 4. *a*
15....286. 1. *d*
24... 287. 1
24, 25 ...248. 1
28....281. 1. *a* (1)
2: 1....267, 5. *a*
7....259
9....258. 1. *a*
15, 16....276. *a*
15,17, 18... 266.1.*a*
18....275. 1. *a* (4)
19....264. 2 (2) *a*, 271. *a*
22....298. 2
3: 15....249. 3. *c*
21 ...140.5, 309.3.*a*
25 ...159. 1
27....286. 2. *b*
30....288. 2. *a*
4: 5....300. 3. *a*
8....306. *b*
14....266. 4. *a*
18....35. 2. 273. *c*
19... .66. 2. 266. 2
20....104. *a*, 127. 2
21....11. 1. *a*, 158.3
22 ...278
23....128. 1
24... 281. 2. *b*
5: 5....86. *a*, 141. 1, 252.2.*a*
7....24. *c*, 74. *a*, 281. 1. *c*
8....92. *d*, 121. 1, 267. 5. *a*
10....258. 1. *a*
12....45. 2. *c*
13....149.3, 256.3.*a*
14....302. *b*
15....201.*c*, 209.2.*a*
22....24. *b*, 296, 2.*a*
23....281. 2. *a*
26....88 (3 f. pl.), 105. *b*
5: 27....§ 311. 4. *c*
28 ...60. 3. *b* (2), 121. 2
30....296. 3. *b*
31 .. 266 1
6: 3....255. 1. *a* (2)
4....245. 2. *d*
5 . 311 3
9 .. 99. 2 *b*
9, 10 ... 276. *h*
11 ...249 3. *c*
13....261. 3 *b*
14....252 2 *b*
15 .. 253. 2 (2) *b*
17....74. *a*
20....73. 2 *a*
20, 21....249. 3 *a*
25 ... 255. 1 *a*, 256. 3. *b*
26, 28... 230. 4. *b*
28 . 266. 1. *c*
31 . 251 3 *a*,272.*a*
34 ...179. 1
36....261.3.*b*,306.*a*
37....306. *a*
39....272. *a*, 274. *a*, 275. 2. *c*
7: 3....272. *a*, 304. *b*
6....22.*a*,257. 10.*b*
7....289. 5. *a*
7, 22 ...254. 4
8....284. *b*
12....74. *a*
16....287. 3. *a*
19....280. 3, 281. 1. *a* (2), 288. 2. *a*, 297. *d*
22....311. 2
25....258. 3. *b*
8: 1....168. 2
2....25. 233. *a*
4....309. 2
10....225. *a*
11....230. 4. *b*, 249. 3. *b*, 258. 1. *a*, 261. 3, 262. 2, 309. 1
12....290. 1. *a*
15....230. 2. *a*
19....111. 3. *b*, 307
24....285. 3. *a*
26....74. *a*
34....266. 2. *b*
9: 2....231. 2. *a*
8....98. 1. *a*
8, 14....273. *c*
9... 53. 2. *b*, 63. 1. *a*, 95. *b*, 238. *a*.
10....89 (f. s., m. pl.)
11....53. 2. *b*, 95. *b*
12....89 (f. s., m. pl.)
13....95. *b*
14....89
15....275.1.*c*, 306.*a*
16....283
16, 19....296. 3. *a*
19... .273. *a*
28....246. 1. *a*, 267. 1. *d*
29 ...166. 5, 174 3, 176. 5
35....288. 2. *b*
37....278. 2
38....91. *b*
48....75. 1
53....140. 5
10: 2....60. 3. *b* (1)
4... 209. 1. *f*
9....245. 3, 3. *b*
10: 10....§ 266. 1. *b*, 311. 2
12 ..266. 1. *a*
14....119. 4
11: 1....257. 6
7....266. 1. *b*
8....277. *b*
9....306. *a*
13....268. *a*
18....99. 2. *a*
19....271. *a*
25....91. *b*, 119, 1, 281. 1. *a* (3), 296. 3. *a*
33....245. 2. *d*
34....289. 6. *a*
35....104. *k*, 246. 1. *a*, 266. 2. *b*
37....98. 2, 275. 2. *c*
39....245. 3. *b*
40....253. 2 (2), 267. 4
12: 4....286. 2
5....231. 3. *a*, 275. 1. *a* (4), 276. *b*
6....3. 1. *a*
7....291. *a*
14 ...254. 2. *b*
13: 2....251. *a*
3....16. 1
5, 7....90 (2. f. s.)
6....119. 2
8... 93. *b*, 248. 6. *c*
9... 261. 3. *b*, 278. 3, 309. 1. *a*
12....289. 1. *a*
14....272. *c*
16....286. 1. *a* (4), 306. *a*, *c*
19....245. 1. *a*, 309. 1. *a*
23....248. 3. *c*, 266. 1. *e*, 287. 1, 307.*a*
14: 1....61. 6. *a*
5....291. *a*
6....248. 6. *f*
9....281 2. *a*
10....267. 4. *a*
11....254. 2. *b*
12....281. 1. *a* (2)
12, 13....306. *b*
15....275. 2. *c*, 298. 2. *a*
16....267. 1. *e*, 298. 3. *a*
18....61. 6. *a*, 266. 1. *e*, 307. *a*
15: 2....272. *a*, 281. 1. *a* (4)
7....305. *b*
8....287. 2. *a*
11....262. 1. *a*
12....246. 1. *a*
16. ..296. 3. *b*
16: 5....130. 1. *b*
6, 13....267. 1. *e*
7, 11....215. 2. *b*
13....112. 3
14....249. 3. *b*
16....25
25....51. 2
28....151. 1
27....285. 1
28....22. *b*, 224. 1.*a*
30....272. *a*
17: 2....71. *a* (2)
3, 4....276. *d*
6....267. 4. *a*, 269. 2. *b*
7....256. 3. *a*
8....267. 1. *f*

18: 7....§ 289. 5. *c*
12....245. 2. *b*
16....254.2.*d*, 259.*b*
17....254. 2. *d*, 254.4
29....93. *b*
30....4. *a*
19: 5....19. 2. *b*, 89, 312. 2. *b*
9....297. *d*
10. ..276. *d*
11....152. 1
11, 13....271. *a*, 277. *a*
13....86. *b* (1 pl.), 251. *a*
17, 18... 266. 2. *d*
18....285. 2
20....272. *c*
22....82. 5. *a*, 257. 3. *a*
24....219. 1. *b*, 289. 6. *a*
30....275. 1. *a* (4)
20: 2....250. *c*, 254. 2. *d*
5, 43....276. *f*
13 ...46
15, 17....96. *a*
25....225. *a*
28....298. 2
31....131. 2
32....24. *b*
39....131. 5
43....34. *b*
44....284. *d*
21: 8....298. 3. *a*
9....96. *a*
12, 22....289. 6. *a*
21....39. 3. *b*, 306.*b*
22....160. 3, 248. 3. *c*, 286. 1. *d*, 300.*b*
25....261. 3. *b*

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1: 1....§276. *f*
8....289. 6. *a*
9 ...89 (f. pl.), 275. 2. *d*
10 ...305. *a*
12....264. 2 (2) *b*, 308. *a*
13....25, 71. *a* (3), 88 (f. pl.), 91. *c*, 245. 3. *a*, 267. 1. *d*
15....265. 3. *a* (6)
17....305. *a*
19....104. *g*
20....60. 3. *c*, 89 (f. pl), 198. *d*
22....248. 6. *c*
2: 2....301
2, 7....16. 3. *b*
6....248. 6. *c*
7....302. *a*
8....88, 88 (2 f.), 97. 2. *b*, 127. 1
9....88 (pl.), 167. 3, 279. *b*
13....266. 2. *b*
14....151. 3
16....139. 2, 281. 1. *a* (5)
17....256. 2
21....266. 1. *d*
3: 2....219. 1. *b*
3....86. *b* (2 f.)
4....16. 1, 55. 2. *a*, 88 (2 f.), 106. *a*
3: 12....§ 261. 3. *b*
13....119. 3
15....60. 3. *b* (2), 120. 1, 166. 2, 254. 2. *c*
17....254. 4. *a*
18....266. 1. *d* bis
4: 1....148. 5
3....248. 6. *c*, 266. 2. *c*
4....246. 1. *a*, 267. 1. *e*, 294. *a*
7....266. 1. *a*, 275. 1. *a* (4)
15....104. *c*, *i*

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1: 1....§251.*a*, 276.*f*
3 .. 223. 1. *a*, 256. 3. *a*, 276. *f*, 279. *c* (1)
3, 4....275. 1. *a* (4)
4... 248. 6. *f*
5....266. 1. *c*
5, 7... 267. 4. *a*
6....24. *b*, 94. *a*, 104. *i*, 277. *a*, 287. 2. *a*
7....94. *a*, 276, *b*, 296. 1. *a*
8....232. 4. *a*, 266. 2. *d*, 267. 2
9....104. *d*, 174. 4, 257. 1, 279. *b*
13....267. 1. *b*, 269. 2. *b*
14....88 (2 f.)
17....53. 2. *a*
20....119. 2
22.... 277. *a*
23....272
24 ...104. *i*
28....119. 2, 246. 1. *a*, 268. *a*
2: 1....266. 2. *b* bis
3....283. *a*, 287. 5. *b*, 299
3-5.. 266. 3. *a*
5....24. *c*
6....276. *c*, 282. *a*
6-8 ...278. 1
8....267. 3. *a*
10....119. 1, 272. *a*, 275. 1. *b*, 297. *b*
11....278. 4. *a*
13....205.5.*a*, 256.3
15, 19, 20....277. *a*
16....266. 2. *c*, 267. 1. *e* bis, 281. 1. *b* bis, 306. *b*
19....267. 4
20 ...245. 2. *c*, 289. 6. *a*
22....88 (pl.). 267. 4. *a*, 276. *f*
23....266. 2. *d*
25....269.2.*b*, 306 *b*
26....281. 2. *b*
27....91. *b*, 281. 1. *a* (3), 298. 1. *a*
28....280. 3. *a*
29....260. 1. *a*, 276. *b*, 288. 2. *b*
29, 32....250. *a*
34....256. 2. *a*
3: 1....256. 1. *a*
2....261. 3. *a*, 266. 1. *c*, 269. 2. *b*
4....267. 1. *h*
3: 7....§ 267. 1. *h*
8....257. 9. *b*, 255. 4. *b*
12... 280. 2
17....248. 6. *e*
4: 8....278. 2. *a*
12....249. 3. *a*, 278. 3, 309. 1. *a*
12, 13 ...276. *d*
13....276. *f*
14....75. *i*
15. .289. 4. *a*
18....266.1.*c*, 276.*f*
19....149. 2, 282. *a*
5: 1....276. *f*
5....267. 4. *b*
7....276. *f*
11....275. 2. *c* bis
12....288. 2. *b*
6: 4....294. *a*
7....289. 6. *a*
10....104. *g*, 167. 3
12....88 (3 f. pl.), 148. 4, 281. 2
14....249. 3. *c*
15....276. *f*
19....266.1.*c*, 276.*d*
7: 3 ...275.2. *c*, 306.*a*
8....119. 1, 275.2.*c*
16...275. 1. *a* (4)
8: 1....287. 4. *a*
3....276. *d*
5....273. *c*
19....24. *a*
9: 2 ...261. 3. *b*
3....284. *c*
4....261. 3. *b*
7....261. 3. *b*
9....248. 2. *a*, 3, 267. 4. *a*
9, 10....271. *a*
11....309. 3
12....273. *c*
13....297. *a*
15....266. 1. *c*
16....277. *a*
23... 273. *c*
24....248. 6. *c*, 287. 5. *b*
10: 1-8....100. 1
4....254. 2. *c*
5....272. *b*, 278. 3
6....167. 3
8....272
13... 167. 3, 279. *b*
14....261. 3. *b*
18....289. 6. *a*
18, 19....246. 1. *a*
19....253. 2 (2) *b*, 300, 305. *a*
24....24. *b*
11: 1....273. *c*
4....257. 1. *a*
5....266. 2. *d*
11....312. 2. *b*
12: 2... 275. 1. *a* (2)
3....38. 1. *a*, 267. 1. *f*
7....91. *c*
13.. .119. 2
14....306. *c*
15, 20.. .299
21....289. 5. *a*, 299
23.... 233
24....94. *a*
25....281. 1. *a* (2)
13: 5....253. 2. (1)
6....289. 5. *a*
8....150. 2, 295
13....266. 1. *e*
17....248. 6. *b*
13: 17, 18....§ 253. 6. *a*, 269. 2. *b*
19... 86. *b* (3 pl.), 267. 1. *e*
21....19. 2. *c*, 65 *a*, 232. 5. *a*
21, 22... 276. *f*
22....244. *b*, 275. 1. *a*. (4), 276. *d*, 311. 4. *a*
39....256. 1. *a*
14: 1....73. 2. *a*, 248. 6. *f*
8....262. 1. *a*
14....255. 3. *a*, 256. 2. *a*
15....264. 2 (2) *d*, 288. 3. *a*
16... 259
18....311. 3. *a*
19....312. 2. *a*
21....279. *c* (4)
22....94. *c*
24... 111.2.*d*, 299.*c*
25....289. 5. *c*
28....281. 1. *a* (4)
29....252. 2. *c*, 266. 1. *a*
30....266.1. *e*, 306.*b*
32 .. 159. 3, 174. 4
33....57. 2 (3) *a*, 166. 3
36....94. *c*, 97. 2. *a*. 141. 1
38....131. 3
40....290. 2
44 .. 305. *a*
45....305. *a*
47....267. 4. *a*
15: 1....125.2,256.2.*a*
3....277
5....111. 2. *c*
6....153. 2
7....245. 2. *d*
9....91. *e*, 252. 1. *b*, 299
13....287. 5. *b*
17....276. *d*
19....159. 3, 174. 4, 298. 1. *a*
20....305. *a*
23....126. 1
30... 100. 2. *a* (1)
16: 4....298. 3
7... 267. 3. *a*
11....273. *c*
12....311. 3. *a*
15....119. 1
16....283. *a*
18. ..249. 3. *c*, 257. 6. *b*, 260. 2
23....245. 3. *a*, 248. 3, *b*, 275. 1. *a* (4)
17: 5....276.*e*, 287.5. *a*
8....267. 2. *a*
12....252. 2. *c*, 256. 3. *a*
13... 281. 1. *c*
14....246. 2, 254. 4
16, 17....276. *d*
18 ...251.4.*a*, 259.*a*
21....289. 5. *c*
25... 24. *b*, 104. *h*, 245. 1. *a*, 248. 2. *a*, 252. 2
26....73. 2. *a*
26. 36....289. 3. *a*
28....257. 2. *a*, 289. 5, *a*
34....248.6.*f*, 284.*d*
34, 35 ...275.1.*a*(1)

17: 35....§ 14. *a*, 112. 3
40....257. 2, 260, 311. 2
42....174.4, 311.3.*a*
43....291. *a*
47....151. 2
48....283. *a*
52....245. 2. *d*, 249. 1. *a*, 258. 3. *b*
55, 56....252. 2. *a*
56, 58 ...298. 3. *a*
18: 1....105. *a*
6....160. 3
7....253. 2 (2) *b*
9.. .158. 1
17....119. 1, 272. *c*, 299. 309. 1
20....245. 2
21....275. 2. *c*
22....219. 2. *b*
23....279. *a*
26....266. 2. *b*
28 .. 104. *i*
29....149. 1, 153. 2
30 ...264. 2 (2) *a*
19: 3....271. *a*
5....279. *c* (2)
9....250. *b*
10....252. 2. *b*
11....306. *a*
13, 16....203. 2
17....104. *k*
21....255.1 *a*, 283. *a*
22....252. 1. *c*
23....297. *a*
20: 2....267. 1. *d*, 269. 2. *b*
3....305. *a*
4....304. *a*
5....267. 1. *e*
6....119. 1
9....305. *b*
10....287. 2. *a*
12....311. 1. *b*
13....267.1. *e*, 284. *b*
21....39. 4
23....290. 2
28....119. 1
29....297. *b*
31....257. 6. *b*, 253. *c*, 275. 1. *c*, 290. 1. *a*
38....201. *b*
42 .. 253 2 (2) *a*
21: 2....223. 1. *b*
3 ...92. *b*, 220.3 *a*
5....250 *c*
7.. 41
8....260
9....261. 3. *b*
12 ...267. 1. *a*
14....66. 1 (1), 105. *a*, 176. 4, 297. *c*
15....126.1, 267.2. *a*
22: 2 107. 2
7. ..257. 10. *b*, 298. 3. *a*
13....280. 3. *a*
15....298. 3. *a*
18....254. 2. *d*
22....267.1. *b*, *f*, 281. 1. *a* (4)
23: 1....276. *d*
11....94. *d*
15....245. 2. *a*
21.. 287. 5. *b*
22....281. 1. *b*
23, 23....275. 1. *c*
27....273. *c*
28....245. 2. *b*
24: 8 ...230. 2. *a*
7....§ 305. *a*
11....19. 2. *a*, 245. 1. *a*
14....248. 6. *b*
15... 251.*a*, 298.3.*a*
16....272, *a*
17....264. 1
18... 287. 2. *a*
19... 71. *a* (2)
20....245. 2. *a*
21....281. 1. *a* (4)
25: 7....94. *a*
8....166. 2, 274. *g*
10....252. 1. *d*
11... 277. *b*
14....159. 3
15....302. *a*
18 ...174.5.211.3.*a*
20 . .275. 1. *a* (3)
24 . .297. *a*
26, 33....280. 3. *a*, 285. 4. *a*
27....312. 2. *a*
28....281. 1. *a* (4)
29....289.6.*a*, 297.*b*
29, 31....308. *b*
31....279.*a*, 311.4.*a*
32....104. *a*
33....167. 3
34 ...88 (3 f.), 276. *a*, 305. *a*, 307. *a*
42....254.4. *a*, 290. 1. *a*
43. ..253. 2 (2) *b*
26: 9 ...275. 1. *a* (4)
12....216. 2. *a*
13 ...309. 1. *b*
16.. .284. *d*, 305. *a*
19....272. *a*
20....245. 2. *b*, 248. 6. *b*, 251. *a*, 284. *b*
22....249. 3. *b*
27: 4 ...269. 2. *b*
8....245. 2. *d*, 288. 3. *a*, 289. 5. *c*, 290. 1. *a*
10... 298. 3. *a*
12....119.1, 275.2. *a*
28: 3....311. 2
7....216. 1. *b*, 257. 3. *a*, 255. 2. *c*
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15....63. 1. *c*, 97. 1. *b*, 166. 5
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24....111. 2. *b*
29: 4....275. 2. *c*
6....80. 2, 305. *a*
9....249. 3. *a*
30: 1....14. *a*
31: 1....276. *b*
2....94. *c*
7... 290. 1. *a*
9, 10....257. 10. *b*

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1: 1....§ 276. *a*
2. ..309. 1. *a*
4....244. *c*
6....91. *b*, 168. 3
9 ....259. *a*
10....99. 2. *b*, 106. *a*
13....278. 3
15....131.3, 258.1. *a*
21....258. 1
23....311. 3
1: 26....§ 168
2: 6....246. 1. *a*
19....13. *b*
22....273. *c*
27....65. *a*, 306. *b*, 307. *a*
28....269. 2. *b*
32....245. 3. *a*, 288. 2. *b*
3: 2....260. 1
6....278. 4. *a*
8....167. 3, 267. 2. *a*, 300. *b*
12....273. *c*
13... 278. 2
21....275. 1. *b*
22 ...240. 1. *a*
31....256. 1. *a*
33....267. 1. *e*
34....282. *a*
35....305. *a*. *b*
37....279 *a*
38....266. 2. *b*
4: 2....255. 1. *b*, 256. 3. *b*, 267. 4. *a*
9, 10....305. *a*
10....297. *b*
11....284. *b*
5: 2....166. 2
4....266. 1. *a*
10....256. 3. *a*, 281. 2. *b*
13....279. *d*
17....245. 2. *a*
20....245. 2. *b*
23....273. *d*
24....266.1. *d*, 272. *a*
6: 1... 153. 2
2 ...296. 3. *a*
3....252. 1. *b*
5....16. 3. *b*, 288. 3 *a*
16....275. 1. *a* (3)
18....279. *b*
19....248. 4. *a*
20....281. 1. *c*
21....256. 2. *a*, 312. 2. *a*
21, 22....264.2(2) *a*
22....289.6. *a*, 297. *b*
23....56. 2
7: 5....298, 1. *a*
7....304
9-11....275.1. *a*(2)
10....114
23 ...289. 3. *a*, 298. 3. *a*
28....246. 2
8: 2....280. 2
8....252. 1. *f*
10....258. 3. *a*
18....201. *b*
9: 3....257. 10
10....254. 2. *b*
10: 9....258.1. *a*
11....289. 5. *c*
12....312. 2. *a*
17....289. 5. *c*
11: 1....11. 1. *b*
4....309. 3. *a*
11....305. *a*
12.. .104. *h*
13... 245. 1. *a*
20....245. 2. *b*
22....300. *c*
24....179. 2
25....248. 6, 284. *e*
12: 1....255. 1. *b*
1, 4....158. 3
2....252. 1. *f*
3, 31....267. 4. *a*
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16....275. 1. *a* (4), 285. 3. *a*
21... 300 2. *a*
30....302 *c*
13: 4 ...296. 1
7 . .255. 1. *c*
12... 174 3. 267.1. *e*
15 ...275. 1. *c*
16 .. 264 1. 279. *a*
18 ...267. 4. *a*
19 .. 283. 2. *b*
20....300. 1. *a*
22....302. *a*
25 . 274. *a*, 296.3. *a*
26... 311. 4. *b*
31....257. 10
32....160 3
33 ...272 *c*. 305. *b*
39 ..245. 3. *b*
14: 2. 3 . 16 1
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6 ...255. 1 *b*, 297. *c*
7 .. 38 4. *k*, 160. 3
10... 104 *k*
13 . 279. *d*
14. . 257. 1, 267. 1. *c*, 2.9. *e*, 299
15 .. 271. *a*
16....249. 3. *a*, 279. *c* (1)
17....274. *a*, 294. *a*
19....57.2 (1). 182. *a*
26....288. 2. *c*
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32....125. 1, 306. *b*
15: 2....275.1. *a* (4)
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8....281. 1. *c*
12....125. 2
20....245. 2. *a*, 298. 3. *a*
21....305. *b*, 306. *c*
23....289. 5. *c*
25....287.1. *a*. 306. *b*
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33... 277. *b*
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9....267.1. *d*, 271. *a*
10 ...266. 2. *d*
13 ...281. 2. *b*
16....217. 1. *e*, 296. 3. *a*
18....290. 1. *a*
19 .. 255. 4. *b*
23....245. 2. *a*, *b*
17: 1-3....275. 1. *b*
5....297. *a*
8....246. 1. *a* bis
9....245. 2. *a*
10 ...140. 4, 248. 6. *f*, 297. *b*
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11....266. 2. *a*
12....71. *a* (1), 97. 2. *a*. 266. 1. *d*
13....266.1. *d*. 306. *b*
16....245. 3. *a*, 275. 1. *c*
17....91. *b*, 277. *a*
17, 19....248. 3. *a*
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23....113. 1
38....294. *a*

18: 3....§ 113. 2
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12....304. *b*, 307. *a*
14....309. 1. *a*
18....266.1.*c*, 284.*b*
22....246. 1. *a*, 272. *a*, 304, 311. 4. *b*
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29....279. *c* (3), *d*
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32....256. 2.*a*, 262. 2. *a*
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2....276. *c*
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18....225. *a*
19....113. 2
23....268. 3. *a*
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38 ...272. *a*
41....257. 3
43....231. 4
20: 1....260 2
4....119.1,288.2.*a*
5....111. 2. *d*
6 ...264. 2 (2) *a*, 266. *g*, 277. *b*
9....111. 2. *b*, 262. 2. *a*
10. . 245. 1.*a*, 290. 1. *a*
11....304. *b*
13....231. 4. *a*
19....258. 3. *c*
20....296.3.*a*,305.*a*
21... 95. *a*
21: 1....296. 1. *a*
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3....275. 2. *d*
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11, 22....284. *e*
12....179. 3
22: 3....257. 6. *a*
7 ...143. 2
12....276. *g*
14....276. *g*
24....45. 1, 276. *h*
33... 162.1.256.3.*a*
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40.. .53. 3. *a*, 111. 2. *c*
41....53. 2. *b*, 132. 1, 312. 2. *a*
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44....201. *b*
23: 1... 162.5,258.3.*a*
3....238. 2. *e*
5 ...258. 3. *c*
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7....281. 1. *b*
8....201. *b*
10....269. 2. *b*
22, 23....254. 4
27....24. *b*
24: 3 ...298. 3. *a*, 311. 4. *b*
5....256. 3. *a*
11....309. 3. *a*
12....280. 4
13....256. 2
17....246. 1. *a*, 257. 9. *b*, 272. *a*, 287. 4. *a*, 289. 5. *a*
24....252. 1. *f*, 281. 1. *a* (1)

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13....266.2. *a*, 267. 1. *a*
14....309. 3. *a*
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21....87
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26....297. *a*
27....298. 2. *b*
40....284. *g*
41....246. 1.*a*, 266. 1.*c*, 287.4.*a*, 290. 1. *a*
44....284. *b*
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5....256. 2. *a*
6....272. *c*, 277. *b*
7....257. 9. *b*
16, 20....285. 3. *a*
21... 284. *e*
22....273. *a*, 297. *d*, 311. 3
23... 305. *a*
24....105. *a*
31....257. 6. *c*
37....282. *a*
3: 3 ...126. 1, 278. 1
4....267. 4. *a*
7....279. *b*
12, 13 ...266. 2. *c*
14....306. *b*
15....148. 4
16....267. 5. *a*
17, 22 .. 255. 1. *b*
18....253. 2 (2) *b*
22, 23....263. *b*
23, 25....246. 2. *b*
28....285. 3. *a*
4: 5....217. 1. *e*
7....255. 4.*a*, 267. 4. *a*, 275. 1. *a* (4)
13....254. 2.*b*, 256. 3. *b*
20....278. 1
5: 3....256. 3. *a*
7....269. 2. *b*
8....290. 1. *a*
10....257. 8, 264. 2. (2) *a*
11....264. 2 (2) *a*
15....266. 1. *c*, 278. 4. *a*
17....289. 5. *a*
20....119. 1
25....53. 2. *a*
25, 28....267. 4. *a*
6: 3....248. 2
4....257. 6, *c*
5....260.1.*a*,284.*d*
7....256. 3, 287. 5. *a*, 290. 1. *a*, 311. 1. *a*
8....267. 4. *a*
12....278. 2
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21....209. 1. *c*
21, 22....287. 3. *a*
26, 27, 34....255. 1. *b*
27....296. 2. *a*
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32, 35... 275.1.*a*(1)
36....257. 4
38....254. 4. *b*
7: 1....266. 1. *a*
7, 8....267. 1. *b*
12....252. 1. *c*
14....248. 6. *a*
15, 26....267. 1. *e*
31, 32....255. 3. *a*
37....219. 1. *b*
41-44. ..254. 4
42 ...256. 2
44... 254. 4. *b*
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8: 1....94. *c*
3....289. 6. *a*
5, 27....267. 1. *e*
8....269. 2. *b*
9....300. *c*
26, 28, 30....277. *a*
27....257. 2. *a*
30....256. 2. *a*
31....300. *a*
32... 246. 1. *a*
33, 35 .. 267. 1. *c*
35....282. *a*
39....266. 2. *b*
43....288. 2. *b*
48... 86. *b* (1 c.)
57....272. *a*
9: 4 ...311. 2
8....255. 3. *a*
8, 9....245. 1. *a*
11....167.2,267.5.*a*
22....300. *a*
25....275. 2.*a*, 280. 3. *a*, 300. *a*
10: 3....112. 3
5, 28, 29....267. 4. *a*
9....257. 8
12....289. 1. *a*
15....257. 3
19....248. 6. *c*
23....285. 4. *a*
27....248. 6
11: 1....212. *d*
7....267. 5. *a*
8....252.1.*d*, 266. 1. *a*
9....248. 6.*c*, 266. 1. *c*
10....266. 1. *c*, 279. *b*, *e*
13....299. *c*
14....302. *c*
19....287. 4
22....24. *d*
25....284. *d*, 295
27....300. *c*
39....57. 2 (2) *a*
12: 1....266. 1. *c*
2....300. *c*
8....287. 2. *a*
9....267. 1. *f*
10....220. 5. *a*
12... 166. 2
32... 260. 3
13: 1, 4....249. 3. *a*
6....275. 2. *c*
7....98. 1, 235. *a*
11....251.*a*,309.3.*a*
12....75. 2
13: 20....§ 60. 3. *b* (2)
31....279. *d*
33....275. 2. *c*
14: 2....71. *a* (2)
3....60. 2. *a*,127.1
6 ...252.1.*e*,287.5
8....279. *c* (2)
9....264. 2 (2) *a*, 283. *a*
10....245. 2. *b*
17... 309. 3
19....300. *c*
20....254. 2
24....249. 3. *b*
25....260. 3
15: 13....279. *c* (4), 312. 2. *a*
16....60. 3. *a*
19....4. *a*
20....260
23....260. 4, 285. 4
29....94. *b*
33....260. 3, 4
16: 10....255. 2
16....250.*b*, 289.5.*b*
17....174. 4, 177. 3
21....255. 3, 267. 5 *a*, 279. *d*
24....256. 2. *a*
25....174. 4
26....257. 9. *a*
26, 27....258. 3. *c*
29....254.2,255.2.*a*
31....298. 1. *a*
32....288. 2. *b*
34....249. 3. *c*
17: 3... 100. 1
12....257. 2. *a*
13....16. 1
14....132. 1, 179. 3
16....293
21.. .43, 272.*a*,274
18: 1....275. 2. *c*
10....104. *b*, 261. 3. *b*. 267. 1. *e*, 275. 1. *a* (4)
12....100. 2. *a* (1), 216. 1. *a*
13....248. 4.
23....277. *b*
23, 25....245. 2. *b*
25....263. *b*
30....131. 3
32....287. 3
39....246.2,296.3.*a*
42....177.3
43....257. 9. *a*,288. 2. *d*
44....104. *b*, 249.3. *a*, 275. 2. *c*
46... 245. 2. *d*
19: 2 ...289. 3. *a*
4... 288. 2. *c*
4, 5....251. *a*
7....38. 1. *a*
8....288. 2. *a*
10....92. *d*
11....289. 6. *a*
15....66. 2 (2) *b*. 223. 1, 259. *c*
19....254. 4. *b*
20....98. 1. *a*
21....287. 2. *a*
20: 5, 6....305. *b*
9....39. 4
13....230. 1. *b*
16....254. 2. *d*
27....96. *a*, 163. 4
30....254. 2. *d*
32....272. *a*
33....267.1.*b*,276,*b*

20: 35....§ 174. 3
37....280. 2
39 ...91. *b*
40....278. 4. *a*
21: 1... 45. 1
2, 10... 275. 2. *c*
6....267. 4. *a*, 276, *b*, 306. *b*
7....246, 1. *a*, 267. 1. *e*
8....46
15....305. *b*
19....265. 3. *a* (3), 297. *a*, 298. 1. *a*, 302. *a*
29... 166. 2
22: 5....274. *a*
6....267. 1. *e*, 298. 2
9....251. *a*
10....287. 5. *a*
12....126 1
13....272. *a*, 289. 6. *a*
15....273. *c*
23....252. 2. *b*
25....167. 1
27....256. 3, 256. 3. *a*, 284. *c*
28....294. *a*
35....148. 4
36... 289. 6. *a*
41. 52.. 265. 3. *a* (6)
42....265. 3. *a* (6)
54....119. 1

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1: 2....§ 252. 2. *c*, 298. 1
6 ...36. 2, 39. 4
7....75. 1
9, 11, 15....273. *c*
10 ...174. 4
10, 14....253. 2 (2. *b*
12, 13....276. *d*
13....255. 1. *a*
16... 39. 4
2: 1....16. 3. *b*
9....272. *a*, 311. 4 *b*
10....93. *e*, 272. *a*, 283. *a*, 287. 4. *a*
11....16. 3. *b*, 281. 2. *a*
12....258. 3. *c*, 309. 1. *a*
16....210. 3. *c*, 266. 1. *g*, 275. 2. *c*, 276. *a*
21....167. 2
22....167. 3
23....309. 3
24....254. 2. *b*
3: 4....256. 3. *a*
14....305. *a*, 307. *a*
16....280. 4, 296. 2. *d*
23....119. 1, 281. 1. *b*
25....65. *b*, 111. 1, 267. 4. *a*, 277. *a*
26....289 6. *a*
27....267. 1
4: 2....276. 2
5....151. 4.
7....219. 1. *b*, 290. 1. *a*
8....248. 6. *f*, 267. 4. *a*
16, 23....71. *a* (2)
22... 253. 2 (2) *a*, 275. 2. *c*
24....131. 1
25....73. 2. *a*
32....95. *a*
4: 35....§ 246. 2. *b* (
40....309. 3. *a*
41... 311. 4. *b*
43....280. 2
5: 1....39. 1. *a*
2....288. 2. *e*
3....112. 3
6....104. *f*. 277. *b*
6, 17....311. 4. b
7....257. 9. *b*, 275. 1. *c*, 279. *d*
8 ...275. 2. *c*
9....260
10....275. 2. *c*, *d*, 280. 4
11... 277. *a*, 281. 1. *a*, (4), 2. *a*
13....275. 2. *d*, 308. *a*
17....256. 2. *a*, 274. *a*
18....46, 178. 1.
20....277. *b*, 305. *b*
23....256. 2. *a*
6: 8–5....253. 1. *b*
5....284. *d*
5, 26....309. 3
8 .. 219. 2. *a*
10....255. 4, 275, 1. *a* (4)
11....74. *a*
18....98. 2, 209. 1. *a*
19....88 (pl.), 275. 2. *c*
22....231. 3
23....174. 4
25....255. 3. *a*
27.. .308. *a*
32....24. *b*
7: 1....256. 2
2. ..308. *a*
4....235. *d*
10....246. 6. *b*, 289. 5. *a*, 311. 4. *a*
11....289. 1. *a*
12....167. 1, 275. 2. *b*
13... 249. 3. *b*, 275. 1. *b*, 311. 4. *b*
19....244. *a*
8: 1... 71. *a* (2), 245. 2. *a*
4....274. *a*
5. ..309. 3. *a*
8....252. 2. *c*
10....281. 1. *b*
12....126. 1, 266. 2. *d*, 287. 4. *a*
13....75. 1, 287. 4. *a*
21....11. 1. *b*, 90
28....249. 1. *a*
29....266. 1. *c*
9: 1....230. 2. *a*
13 ...265. 3. *a* (6)
16....266. 1. *c*
17....198. *b*
21....245. 2. *b*
25....219. 1. *b*, 275. 1. *c*, 287. 4. *a*, 309. 3
27....297. *a*
29....255. 2. *a*
37....174. 1
10: 1....251. 2. *b*
2. ..309. 1. *a*, 311. 4. *b*
5....94. *a*, 248. 5
6....252. 1. *d*, 257 3. *a*, 258. 3
9.... 112. 5. *c*
10... 244. *a*
12, 13....309. 3. *a*
14....118. 3
15....261. 3. *b*
24, 29....297. *b*
10: 30....§ 39. 4, 255. 1. *a*
11: 4....201. *b*
5....252. 1. *e*
7....312. 2. *a*
8....311. 3
13....201. *a*, 256. 3. *a*, 311. 1. *a*
18....248. 6. *f*
12: 1....255. 2. *b*
8....218. 1. *a*
9... 60. 3. *c*, 132. 2
10....253. 1. *a*
10–12....275. 1. *a* (4)
13–16....269. 2. *b*
14....267. 4. *a*, 289. 6. *a*
18....267. 5. *a*
13: 6 ...166. 2.
7....254. 2. *b*
14 ...267. 1
19....266. 1. *e*, 279. *c* (4)
20....267. 4. *a*, 289. 6. *a*
25....266. 1. *a*
14: 7....22. *b*, 275. 1. *a* (1)
8, 11....285. 4
22....279. *d*
15: 1....255. 2. *a*
10....19. 2. *a*
12....255. 1. *a*
16....249. 2. *a*, 267. 5. *a*
20 ...254. 2. *b*, 255. 4. *a*
29....198. *c*
16: 5... 267. 5. *a*, 276. *b*
7....158. 2
14 .. 249. 3. *b*
17....249. 3. *b*, 256. 2.
17: 6....255. 1. *a*
7, 13, 23....266. 1. *a*
13....39. 4. *a*
15 .. 279. *b*
28....278. 4. *a*
29....257. 10. *b*
36....39. 4
18: 4 .. 275. 1.
5, 19....266. 2. *b*
7... 275. 2. *a*
13....104. *g*
19, 28... 276. 3. *a*
23 ... 119 1
28 .. 276 *d*
28, 31 ...273 *d*
30 ... 196. 1, 281. 1. *a* (4), 284 *c*
32 ...2, 3. *c*, 282 *a*
33 .. 281. 1 *b*
19: 6 .. 300 *c*
8 ...287. 4 *a*
23 .. 287 2 *a*
25....177 2, 275. 2 *c*
29... 131 3
20: 3....254.
4....282 1. *c*
9 ...267 1. *e*, 268. *a*, 298 2 *b*
10 .. 266. 2. *b*
19....298 1. *a*
21: 6 ...275. 1. *a* (2)
13....245. 2. *b*, 267. 4. *b*, 281. 2. *b*
16 ...296. 2. *a*
26... 245. 2. *b*
22: 1....254 2. *b*
18....278. 2. *a*
19....106. *a*
23: 4....256. 3. *c*
23: 4, 5... § 275. 1. *a* (4), 288. 3. *a*
5....276. *e*
9....267. 1. *e*, 269. 2. *d*
10....279. *e*
13....258. 1. *a*
17....73. 2. *a*, 249. 3. *b* bis
33....279. *b*
25: 1....255. 1. *a*
10....295
17....254. 2. *b*
24... 273
29....179. 3.

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2: 13....§ 57. 2 (1)
16....13. *b*
48... 289. 6. *a*
54. . 249. 3. *c*
3: 5... 150. 1
4: 10....100. 2. *a* (1), 102. 3. *a*
42... 256. 2. *a*
5: 1....279. *c* (4)
20....74. *a*. 280. 3. *a*
26....286. 2. *a*
6: 55....258. 1. *a*
7: 4... 257. 10. *b*
5....257. 10. *b*, 260. 5
14....245. 1
9: 13....256. 3. *b*
22....297. *a*
25....279. *c* (4)
27....296. 1. *a*, 311. 2
32....258. 2. *a*
10: 13... 279. *c* (2)
11: 7....245. 2. *b*
8....267. 1. *b*
9....281. 2. *b*
23....248. 3. *a*
12: 1....14. *a*. 257. 9. *b*, 309. 2. *a*
2....151. 1, 182. *a*
8... 248. 6. *f*
14... 264. 2 (2)
17....272. *a*
20....14. *a*
22 ... 267. 4. *a*, 296. 1. *a*
13 3. ..104 *l*
6... 309. *c*
12... 51 2
14: 11... 245 2 *b*
15... 272 *a*
15: 12....302 *b*
18 ... 256. 3. *c*
19... 256 2
24 .. 94. *e*, 182. *a*
25 . 182 *a*, 249. 3. *b*
29... 287. 4. *a*
16: 2....279. *b*
31....272. *a*
37... 286 2. *a*
42....297. *c*
17: 4....278. 4
10....311. 4. *b*
11....266. 1. *d*, 2. *b*, 277. *b*
20: 2....257. 5.
8....73. 1, 150. 1
21: 3....267. 2. *a*
12....256. 2
17....246. 1. *a*, 2. *a*, 281. 1, 300. *b* 301. *b*
17, 23. ..272. *a*

21: 23....§ 266. 2. *c*
24....280. 3. *a*
22: 7....297. *a*
11....277. *a*
12....267. 1. *e*
14 ...253. 2 (3)
19....278. 2. *a*
23: 6....59. *a*
28....250. 1. *a*
24: 3.. 59. *a*, 113. 1
25: 19....254. 4. *b*
25....250. *b*
26: 8....250. *c*
26....260. 4
28 ..248. 6. *c*
27: 14, 15....255. 2
15.... 254. 4. *b*
28: 1....36. 1. 258. 3. *b*
2....105. *d*, 297. *a*
5....252. 1. *a*
14-17....296. 2. *a*
15....256. 2. *a*
18....256. 3. *a*
21 258. 3. *b*
29: 2, 18....258. 3. *b*
3 ...302. *a*
8 ...256. 2. *a*, 289. 2. *a*, 300. *b*
12, 22....286. 2. *a*
17....248. 6. *c*
18....125. 1
20....286. 2. *a*

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1: 4....§ 248. 6. *c*, 302. *b*
10....166. 5
12....248. 6. *a*
2: 7....14. *a*. 257. 3
9....266. 2. *c*
12 ...266. 2. *a*
3: 3....250. *b*
11....259.*a*,289.6.*a*
11, 12 ...255. 1. *b*
4: 1....249. 3. *a*
3....296. 3. *a*
3, 13 ...256. 2
15....253. 1. *a*, 254. 4. *b*
5: 2....94. *c*, 267. 5. *b*
12....182. *a*
13....296. 3. *a*
6: 38....287. 2. *a*
42... 98. 1
7: 3... 258. 3. *b*, 280. 3. *a*
6....94. *e*
7....219. 3. *a*
12....275. 2. *a*
14....275. 1. *b*
17....280.3.*a*, 311.2
21... 284. *d*
8: 5....256. 3. *b*
7....288. 3. *a*, 300
9... 300. *a*
13....248. 4, 288. 3. *a*, 311. 2
16....249. 3. *b*
18....13. *a*
9: 15....254. 2. *a*
18... 248. 6. *c*
10: 7....232. 5. *a*
10....19. 2. *a*
11: 12....296. 2. *a*
14....290. 1. *a*
22....279. *c* (4)
12: 10....276. *f*
11....266. 1. *a*
12....279. *c* (4)
18: 11....§ 246.1 *a* bis, 296. 1
15....309. 3. *a*
14: 6....287. 3. *a*
7....250. *c*
10 ...86. *b* (1 pl.)
15: 8....249. 3. *b*, 256. 3. *a*
16: 7....282. *a*
7, 8....119. 1
9....297. *b*, 302. *b*
12....179. 3, 285. 4. *a*, 286. 2. *a*
14....291. *a*
17: 11....62. 2. *b*, 211. 2. *a*, 278. 1
12....281. 2. *b*
18: 12....272. *a*, 277. *a*
19....255. 2. *c*
22....252. 2. *b*
23....38. 4. *a*
19: 2....112. 5. *c*, 279. *c* (4)
6....245. 1. *a*
7....272. *a*
11 ...260. 1
20: 6....279. *c* (4)
7....105. *a*
11 ...2 33. *a*
15....246.1. *a*. 252. 2, 305. *b*
20... 275. 2. *d*
35 .. 96. *a*
21: 17....125. 1, 264. 2. (2)
22: 5....53. 2. *a*, 249. 1. *a*
11 ...39. 1. *a*
23: 10....300. *b*
19....267. 1. *f*
24: 8... 276. *e*
11....296. 1. *a*, 267. 4. *a*, 302. *a*
12....249. 3, 258. 3, 278. 4 *a*
18....252. 2. *b*
22....272. *a*
25: 4....257. 7
9....254. 4, 264. 2 (2) *a*
10....232. 5. *a*,286. 2. *a*
14....267. 4. *a*
19... 275. 2. *a*
26: 14 ...256.2.*a*,297.*c*
15....149.1, 179. 3, 283. *a*, 286. 2. *b*
17....254. 2. *b*
18....244. *b*, 305. *b*
19....119.3,309.3.*a*
21....200. *a* (4)
28: 7....256. 3. *c*
10....279. *a*
15....276. *d*
19....280. 3. *a*
22....252. 2. *a*
23....94. *e*
29: 10....275. 2. *c*
18, 19....284. *b*
19....275. 1, *a* (1)
27....232.5. *a*, 258. 2. *a*
31....65. *b*
34....264. 1
36....248. 6. *c*
30: 6....258. 3. *b*
6, 8....275. 2. *c*
18....252. 1
18, 19....302. *b*
31: 7....14. *a*, 149. 1
10....280. 1
31: 14....§ 223. 1.*a*
32: 5....256. 3. *a*
15....248. 6. *e*
30....152. 2, 297. 30, 31....259. *a*
33: 19....201. *c*
34: 4....126. 1
5....219. 1. *b*
6....43. *c*
19....279. *d*
22....295
35: 13....57. 1
21....297. *a*
36: 15....280. 2
16....258. 3. *a*
19....279. *c* (4)
23....272. *a*

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1: 1....§ 255. 2. *b*
3....272
5....260. 4. 302. *a*
8....308. *a*
2: 62....256.3.*a*,286.3
63....286. 1. *a* (4)
68....244. *a*
3: 11....95. *c*, 151. 5
12....288.3.*a*,297.*c*
5: 11....246. 2
7: 8....255. 1. *a*
25....39. 4
8: 6-14....254. 2. *b*
15....276. *h*
18....26
21....256. 1. *a*
22....266. 2. *b*
23....99. 2
24.... 286. 2. *a*
25....98. 1. *a*, 209. 1. *b*, 248. 6. *c*
25, 26....276. *d*
26....98. 1. *a*
29....249. 3. *b*
31....99. 2
9: 1....256. 1. *a*,260. 1. *a*, 297. *c*
3....276. *h*
4....269. 2. *b*
6....266. 2. *b*
10: 1....257.9.*b*,309.2
3....271. *a*
6....276. *d*, 309. 2
9....255. 1. *a*
13... 262. 2. *a*
14....248. 6. *c*,249. 2. *a*, 260. 5, 296. 2. *a*
16....122. 2, 141. 1
17....248. 6. *c*,256. 2. *b*

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1: 4....§ 125.2,276.*h*
5....250. *d*, 259. *b*, 274. *b*
6, 11....272. *a*
7....281. 1. *c*
8....246. 1. *a*
11....273. *c*
2: 5....306. *a*
7....111. 2. *b*
12....39. 4
13... 4. *a*, 166. 5
3: 13....53. 2. *b*. 62. 1
13,14,15... 267.1.*b*
19....256. 3. *a*
20....94. *a*
3: 33....§ 288. 1
34... 212. *c*
4: 7....218. 2. *a*
5: 2, 4 ...304
5....244. *a*
7, 8, 13....276. *h*
8....258. 1
11....255.3,258.3.*b*
14 ...65. *a*
16 ...112. 3
6: 1, 7....287. 5. *b*
6 ...179. 1
8....57. 2 (3) *a*, 166. 3
9... 267. 1. *f*
11....231. 3. *a*
12... 290. 1. *a*
13....267. 1. *f*,275. 2. *b*, 277. *a*
17....260. 1
7: 3....245.2.*c*,280.4
34....254. 3
64....256. 3. *a*
8: 2....168. 4
5 ...106. *a*, 125. 2
8 ...280. 3. *a*
10....302. *b*
13....311. 2
9: 3 ..255. 3
5....163. 4, 257 6. *b*, 258. 1. *a*, 275. 1. *c*
6....71. *a* (2), 246. 2
8, 13....280. 3. *a*
18 .. 63. 1. *a*, 289. 3. *a*
19 ...232.5.*a*,252.1
26....63. 1. *a*
28 ..252. 1. *a*
29....297. *b*
32....284. *e*, 286. 2. *a*
35....252. 1. *c*
10: 3-28....311. 1. *a*
29....311. 1. *a*
33....112. 3, 255. 3. *a*
39....94. *b*, 113. 2
11: 9....256. 3. *c*
17....151. 2
12: 38....232. 5. *a*
44....39. 3. *b*
13: 4.... 257. 6. *c*
7-13, 21....276. *h*
13....111. 2. *d*
16....11. 1. *a*
19.. 267. 1. *f*, 276. *e*
23....212. *d*
26....287. 5. *b*

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1: 7....§ 279. *a*. 296. 2. *a*
19....245. 3. *a*
2: 3....280. 3. *a*
8....126. 1
9....209. 2. *d*
10....267. 1. *f*
11....296. 1. *a*
12, 13....267. 4. *a*
13....284. *e*
14....255. 1. *a*
15....305. *b*
16....255. 2. *b*
3: 4....298. 1. *a*
8....297. *c*
12....296. 2. *a*

3: 13....§ 280. 3. *a*
4: 3....151. 5, 267. 1. *b*, 2. *b*, 287. 5. *b*, 290. 1. *a*, 311. 3
4....163. 2
13....296. 2. *a*
14....127. 1, 290. 2
16....266. 1. *d*, 290. 1. *a*, 296. 3. *a*
5: 3....248. 6. *d*
8....279. *a*
13....287. 4. *a*
6: 1....249. 3. *b*, 278. 4. *a*
9....280. 3. *a*
7: 4....307. *a*
5....82. 1. *a* (1), 298. 3. *a*
6....252. 1. *d*.
8....279. *c* (4)
8: 6....283
15....259
17....296. 2. *a*
9: 1....280. 3. *b*
4....281, 2, *b*
6, 12, 16-18....280. 3. *a*
21....278. 4. *a*
23....289. 1. *a*
27....86. *b* (3 pl.), 275. 1. *a* (2)
30....256. 2

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1: 1....§ 276. *f*
3....253. 2(2), 264. 2 (1)
4, 5....275. 1. *a* (4)
5....267. 4, 288. 2. *d*
7....45. 1
8....36. 1. *a*
10....71. *a* (2)
11....131. 3, 274. *a*, 305, *a*
14....219. 1. *b*, 261. 3, 278. 4. *a*
15 ff....246. 1. *a*
16....266. 1. *c*, 309. 3
21....166. 2, 266. 1. *a*, 278. 4. *a*
2: 3....276. *c*
7....16. 3. *b*, 46
10....251. *a*
11....248. 6. *c*, 254. 1 *a*
3: 3....266. 5
5....105. *d*
8....279. 5
9....252. *c*
11....267. 5
13....245. 3. *a*, 267. 1
16....267. 1. *d*
17....266. 2. *b*, 269. 1
18....266. 2. *b*
19....246. 2. *a*
20....267. 2. *a*
21....264. 2 (2) *a*, 282. *a*
21....289. 6. *a*
25....170. *a*, 174. 3
26....275. *d*
4: 2..235. *c*, 298. 1. *a*
4....202. *e*
5....245. 3. *b*
6....276. *c*, 299, 312. 2
5: 10....§ 286. 3. *a*
12, 15, 16..267. 5. *a*
16....235
17-20....267. 3 *a*
19....245. 2. *c*, 300, 302. *a*
5: 7....9 *b*, 311. 4
8....267. 1
9 13....278. 1
11....279. *c* (1)
14....267. 4. *a*
16....61 6. *a*
18....167. 3
19, 20....269. 2. *d*
20....266. 4. *a*
6: 2....245. 2. *c*, 267. 1, 267. 1. *e*, 281. 1. *b*, 307. *b*
3....264. 2 (2) *a*
5....267. 3. *a*
7...245. 3. *a*, 301. *b*
9....272. *a*, 275. 2. *c*, 282
10....250. *a*
13....298. 1. *a*
14....311. 4
16....96. *b*
17....302. *a*
20....289. 2. *a*
21....299. *b*
22....60. 3. *b* (2), 119. 4
25....279
26....126. 1
27....267. 1. *d*
7: 3....245. 2. *c*, 287. 5. *a*
4....306. *b*
5....119. 1, 139. 3
7....283. *a*
11....271. *a*, *b*
12....298. 2
13....266. 1. *a*
14....104. *j*, 105. *b*
16....266. 2. *b*, 299. *c*
18....105. *b*, 276. *c*
20....308. *a*
8: 4....306. *b*
6....306. *b*
8....57. 2. (2) *a*, 228. 1. *a*
9....262. 2. *a*, 266. 2. *b*
21....167. 1
9: 3....287. 2. *a*
6....88 (pl.)
15....92. *b*
16....276. *a*, 306. *a*
16, 20....267. 1. *d*
18....24. *b*, 105. *a*, 192. *a*
19....306. *b*
20....307. *b*
20, 23....306. *b*
21....267. 1. *e*
25....309. 2
27....279. *d*, 306. *a*
30....121. 1
32....267. 1. *f*
33....272. *b*
34....105. *b*, 272. *a*
10: 2....273. *d*
3....269. 2. *a*
8....276. *d*, *e*
10, 11....267. 5. *a*
12....19. 2. *a*, 286. 3.
14....306. *b*
16....308. *a*
22....61. 6. *a*, 276, *c*, 299. *b*
11: 3....§ 94. *a*, 276. *e*
5....282. *a*
9....285. 4. *a*
14....275. 1. *b*, 306. *d*
12....139. 3, 311. 4
13....266. 1. *d*, 277. *b*, 294. *b*, 306. *a*
14....306. *b*
15....151. 5
17....97. 1. *a*, 264. 2 2) *c*, 308. *a*
20....266. 4. *a*, 269. 2. *d*
12: 2....248. 6. *a*, 305. *a*
4....294. *a*
7....275. 2. *c*, 289. 4. *a*
9....266. 1. *a*
11....311. 4
14....111. 1
15....311. 4
17....282
22-24....276. *c*
24....258. 3
13: 3....279. *b*
5....281. 1. *a* (5)
9....24. *c*
13....304
15....83. *b*
17..281. 2. *a*
19....298. 3. *a*, 302. *a*
21....119. 1
23....231. 4, 284. *b*
26, 27....275. 1. *b*
27....272. *b*
28....294. *a*, 302. *a*
14: 1....257. 9. *b*
8, 9....306. *b*
10....276. *d*, 311. 4
12, 19....311. 4
14....306. *b*
14, 15....267. 1. *d*
18....309. 2. *a*
19....112. 3, 289. 4. *a*
20....276. *c*
15: 3....280. 2
7....16. 1, 228. 1. *a*, 267. 5. *a*
8....248. 6. *a*
9....266. 2. *b*
10....285. 4. *a*
11....264. 2 (2) *b*
18....121. 2
22....174. 5
26....247. 2. *a*
31....272. *c*
33....272. *a*
35....280. 1, 282. *a*
16: 4....275. 1. *b*
4, 5....267. *b*. 1
5....104. *h*
6....306. *a*, 308. *a*
11....148. 3
12....163. 2
13....126. 1. 218. 1. *b*
16....60. 3. *b* (2)
19....19. 2. *a*
21....275. 2. *c*
22....289. 6. *a*
17: 2....24. *b*, 272. *b*, 305. *a*
3..126. 1
6....245. 1. *a*
9....217. 1. *c*, 311. 4
10....294. *a*
16....88 (3. f. pl.)
18: 2....54. 3, 258. 1. *a*
4....91. *b*, 231. 2, 294. *a*
5, 6....§ 269. 2. *d*
6....266. 4. *a*
9, 12....272. *a*
14....245. 3. *b*
15....302. *b*
18....245. 2. *c*
21....258. 2. *a*, 302. *b*
19: 1....291. *a*
2....105. *c*
3....94. *c*, 255. 4, 266. 2. *b*, 283
4....308. *a*
6....45. 4
6-16....269. 2. *c*
7....113. 1
14....11. 1. *b*
15....105. *e*, 290. 1. *a*
17....139. 2
18....308. *a*
19....303. *a*
23....88 (pl.), 141. 1, 312. 2. *a*
24....288. 3. *a*
25....311. 4. *b*
26....245. 2. *c*
27....266. 1. *d*
28....294. *a*
29....74, 74, *a*, 262. 2. *a*
20: 2....295. *a*
4....160. 3, 298. 1. *a*
6....307. *a*
8....139. 3, 245. 2. *c*
17....258. 3. *c*, 272. *c*
23....245. 1. *a*
24....112. 5, 508. *a*
25....269. 2. *a*
26....60. 3. *c*, 93. *a*, 111. 2. *e*, 302. *a*
27....278. 1
28....140. 3
21: 4....231. 4
5....140. 5
6....306. *b*
13....24. *c*
15....267. 1. *d*
16....266. 1. *f*
17....245. 1. *a*
18....104. *i*
19....245. 1. *a*, 294. *a*
21....292
22....245. 1. *a*
24....88 (pl.)
27....302. *a*
32....291. *a*
22: 2....305. *b*
3....231. 3, 298. 2
6, 7....267. 4. *a*
9....284. *e*
12....24. *c*, 288. 2. *b*
17....294. *a*
18....266. 1. *f*
20....219. 1. *b*, 305. *a*
21....88 (3 *f*.), 94. *d*, 275. 2. *d*
23....295. *a*
23: 1....262. 2. *a*
2....257. 9. *a*
3....245. 1. *a*. 283. *b*
9....34, 97. 2. *a*
10....308. *a*
11....79. 3. *a*, 97. 2. *a*
11, 12....276. *g*
12....312. 2. *a*
17....86. *b* (2 m.), 299
24: 1....287. 5. *b*
2....269. 1. *a*
2 ff....245. 2. *b*
4....269. 2. *a*

24: 5....§ 258. 1. *a*
9....302. *b*
9-16....269. 2. *d*
14....83. *b*
14, 25....272. *b*
16 ...246. 2. *b*
19....302
20....276. *c*
21....151.2
23....219. 2. *c*
24....189. 1
25....299. *b*
25: 3....219. 1. *b*
5....312. 2. *a*
26: 2 ...299. *b*
9 ...182. *a*
11....163. 4
13....262. 2. *a*
14....298. 3. *a*
27: 3 ...259. *a*
4....93. *e*
8, 22....272. *b*
12 ...285. 3
14....295. *a*, 306. *b*
19, 20....269. 2. *d*
20....289. 4. *a*
22....281. 1. *a* (4)
23....219, 2. *c*, 245. 2. *b*
28: 1. ..302. *a*
3....245. 2. *a*, *b*, 258. 3. *b*
4....245. 2. *b*, 287. 5. *b*
7... 302. *a*
11 .. 269. 2. *b*, 287. 1. *a*
12....248. 6
18....248. 6. *a*, 290. 1. *a*
24, 25....269. 1. *a*
29: 2....258.2.*a*,302.*a*
2, 3....267. 4. *a*
3....139. 2, 285.2, 297. *c*
6....53. 3. *b*
10....293
12....278 4. *a*,309. 2. *a*
14....105. *d*
21....24. *c*
30: 3 ...296. 3. *a*
6....279. *c* (4)
12 ff... 269. 2. *c*
25....299
26....99, 2. *b*. 308.*a*
31: 5....159. 3
7,16-18....269.2.*d*
13, 14....306. *b*
15....61. 3, 105. *b*, 163. 3
18....286. 1. *d*
22....27
24....60. 1. *a*
27....276. *b*
36 ...305. *a*
37....286. 1. *d*
32: 3....276. *e*, 299. *a*
4....266. 1. *c*
7 ...248.6.*a*,293.*a*
9....267. 3. *a*, 299
10....125. 1
11....53. 2. *a*, 111. 2. *c*
11, 12... 267. 1. *b*
18....166. 2
19... 267. 2. *b*
20....275. 2. *c*
22....267.1. *d*,283.*b*
33: 2,3....266. 2. *a*
5... 111.3. *a*,273.*c*
33: 9....71. *a* (1)
11. ..272. *b*
13 ...160. 1
17....282. *a*
21....26, 121.1,276. *g*, 293. *a*
23, 24....306. *a*
25....182. *a*
26....276. *c*
27....160. 2
29....267. 4. *b*, 311 1. *a*
30 ...161. 2, 279. *c* (1)
31....273. *b*
32....279. *b*
34: 5....65. *a*, 266.2.*b*
10....288. 3. *a*
13.. .61. 6. *a*
14....307. *a*
16....273. *a*
18....112. 1
20....245. 2. *c*
22....91. *b*, 259. *a*, 279. *d*
24....276. *c*
25....218. 1. *a*
29....308. *a*
30....279. *b*, *c* (4)
31....113. 1
32....302. *b*
37....272. *b*
35: 2....264. 2 (2) *e*
3....294. *a*
6, 7....306. *b*
11....53. 3. *a*. 111. 2. *c*
15....261. 3. *b*
36: 7... 312. 2. *a*
10....267. 1. *f*
14, 15....272. *a*
20....279. *c* (4)
26....312. 2. *a*
37: 2....281. 2. *a*
6 ...179. 1
12... 61. 6. *a*
18....298. 3. *a*
24....104. *h*
38: 1....4. *a*
2....298. 3. *a*
12....86. *b* (2 m.), 266. 1. *a*
14, 15....275. 1. *b*
18....298. 3. *a*
19, 24....302. *a*
21....267. 5. *a*. 293
24 ...60. 4. *a*,113. 1
35....231. 2. *a*
36....248. 6. *a*
39: 2....104.*g*,298.3.*a*
3....163. 2
4....112. 5. *c*
15....276. *c*
19, 21....289. 5. *a*
24....167. 2
26....272. *b*
27....295. *a*
40: 2....280. 3. *b*
5... 255. 4
8, 9....298. 2
10....273. *a*
21, 22....210. 3. *a*
22....220. 6. *b*
23....249. 1. *a*
24....131. 2
25....298. 3. *a*
30....298. 3. *a*
32 ...272. *c*
41: 1....162. 5
2....105. *b*
3, 5....266. 1. *a*
41: 17....§ 131.4, 166.2
25....174. 5
26....43, 43. *b*
42: 2....86. *b* (1 c.)
3....266. 2. *b*, 295. *a*, 302. *c*, 309.1.*a*
5....266. 2. *a*
7....254. 4. *a*
8 ...305. *b*
13....224. 1. *a*
15....289. 6. *a*

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1: 1....§ 248. 2, 266. 1. *a*
1, 2....269. 1. *a*
2, 3....267. 1. *a*
2, 4....305. *b*
4....267. 3. *a*
6 .. 284. *a*
2: 1, 2, 10....284. *a*
2....250
3....45. 4, 97. 1, 271. *a*, 275. 1. *b*
5....267. 1. *a*
6....257. 9.*a*, 259. *b*,266.1.*b*,311.4.*b*
6, 7 ...246. 1. *a*
7....71. *a* (2)
8....284. *a*
12....35.1, 258.1.*a*, 267.1.*f*, 275. 2.*b*, 285. 4. *a*
3: 2....141.1. 266.2.*b*
3....61. 6. *a*
5....276.*b*.285.4.*a*
5, 7....267. 2. *a*
6 ...267. 4. *b*, 276. *h*, 284. *a*
8....266. 1.*b*, 284. *a*, 287. 2
4: 2 ...259. *b*, 266. 1. *b*, *f*
3....111. 2.*e*, 309. 1. *b*
4, 7....284. *a*
5....273. *d*
6....257. 6. *b*
7....3.1. *a*, 131. 3, 167. 1
8....264. 2 (2) *a*, 302. *a*
9....267. 1. *a*
5: 3....257. 9. *a*
4....267. 1. *a*
5....286. 1. *d*
8....257. 2. *a*
9....151. 1
10....257. 10. *b*
11....42
12... 112. 5. *c*,257. 9. *b*, 275. 1. *b*
13....287. 3. *a*
6: 3....42, 105. *d*, 294. *a*
4....71. *a* (2)
7... 267. 4. *b*
7: 2....266. 2. *b*
3....309. 2
4, 5....306, 306. *c*
5....276. *h*, 306. *a*
6....60. 2. *a*. 114
9....252. 1. *f*
10....267.1.*g*.274.*a*
11....257. 10
13, 14....269. 2. *c*
14, 15....267. 2. *a*
16....267.1.*b*,302.*a*
18...,271
8: 2....§ 132.1,300. *b*
3....94. *b*
4....266. 1. *a*
5....267. 1. *d*
5, 6....276. *c*
6....287. 1. *a*
9: 5, 6 ...266. 1. *b*
7....297. *a*
8....269. 1
10....272. *a*
14....141. 1
15 ...219. 2. *a*
16....257. 10. *b*, 302, 303. *a*
17.. .150. 1
18....220. 1. *a*
19....126. 1, 299. *c*
10: 2....303
3. 269. 2. *a*
8, 10....211. 1. *a*
11....266. 1. *g*, 3. *a*, 299. *c*
12....131. 3
16....266. 4. *a*
18... 252.1. *f*, 267. 1. *f*
11: 1....260. 1
2....269. 2. *a*
3....268. *a*
4....297. *b*
6....272. *a*
7....219. 2. *c*, 289. 3. *a*
12: 2....250. *c*
3....296. 2
4....119. 1
5....257. 10. *b*
8....73.1, 252. 2. *b*
13: 4....285. 3
5....104. *h*, 286. 1. *d*
6....272. *a*
14: 1....266. 1. *a*
1, 3....266. 3. *a*
5....285. 3. *a*
7....272. *a*
15: 2, 3....282. *a*
3-5....301. *a*
5....299. *c*
16: 2....86. *b* (1 c.)
3....258. 2. *a*, 300, 302. *a*
4....252. 1. *f*
5....19. 2. *b*, 90, 153. 3
8....245. 1. *a*
9....276. *d*
17: 3....139. 2
5....280. 3. *b*
9....252. 1. *f*,269. 1. *a*, 303. *a*
10, 13....285. 4. *a*
11....287. 2. *a*
12....302. *a*
14 ..277. *a*
18: 5 ff....265. 3. *a* (4)
6....104. *l*
7....267. 5. *a*
8....276. *d*
9,12,13....269.2.*d*
10... 148. 5
12 ...276. *g*
14....276. *q*
15....82. 1. *a* (3)
19, 24....276. *b*
21....21. 1
27....143. 2
33....276.*c*,287.3. *a*
34....264. 2 (2) *e*
35....289. 4. *a*
37-46....269. 2. *d*

18: 40....§ 257. 9. *b*
41. ..132. 1, 278. 3. *a*
42....295. *a*
48, 49....294. *a*
51....94. *a*, 256. 2. *a*, 294. *a*
19: 2....278. 1
3....24. *a*
6. ..252. 1
7....296. 3. *b*
8....257. 9. *b*
8–11....311. 1. *c*
11....250. *d*, 263. *b*
14....11. 1. *b*
20: 4....63. 1. *c*, 97. 1. *a*, *b*
7... 266. 4. *a*
8....295. *a*
9....246. 1
21: 4... 287. 2. *a*
7....287. 3. *a*
9....286. 2. *a*
12....309. 2
13....287. 3. *a*
22: 2....104. *j*, 266. 1. *b*
5....266. 1. *a*
6....275. 2. *a*
7....311. 4
9....42. 308. *a*
10....159. 1
12....272. *c*
17....158. 3, 201. *b*
22... 266. 1. *b*, *f*, 269. 2. *a*, 286. 3
25....299
28....273. 1. *b*
29....245. 1. *a*, 278. 1
30... .276. *a*, 278. 4. *b*, 282. *a*, 302. *b*
32....278. 3
23: 1. 4....267. 1. *a*
2-6 .. 267. 1. *a*
6....1 19. 2, 279. *d*
24: 2... 269 1
3....267 1. *e*
8 ...298. 3. *a*
10... 298 3. *a*
14....131. 3
25: ....6. 7. 2. *a*
2....271. *b*
4....287. 1
5, 16, 18 ...275 1. *c*
9 ...272. *a*
11....312 2. *a*
12 .. 259. *b*, 298. 3. *a*, 302. *a*
20 .. 253
27....71. *a* (2)
26: 2....98. 1. *a*
4....112 3, 266. 1. *a*, 269 1
6 ...275 2. *c*
27: 2....266. 1. *a*, 275. 1. *a* (b)
9....266. 1. *a*, 272. *c*
10....112. 3
13 ...4. *a*
14....272. *a*
28: 3 ..311. 4
7....151. 2, 275. 2. *a*
9 .. 275. 1. *c*
29: 9....111. 1
10....276. *a*
30: 4....13 *a*
7... 299. *c*
8....220. 6. *b*
13 ...105. *b*
31: 2, 18 ...271. *b*
3 ...273
5....303. *a*
31: 8....§ 300. *a*
24....119. 4
25....272. *a*
32: 1... 1-7. 3, 257. 10
4....257. 9. *a*
5 . 269. 2. *d*
7....287. 3. *a*
8....285. 4. *a*, 303. *a*
10....252. 1. *a*
33: 3....283. *a*
5. ..278. 1
9....276. *e*
13, 14....266. 3. *a*
20 ...266. 2. *b*
22 .. 272
34 ....6, 7. 2. *a*
1....245. 1 *a*
5, 6....275. 2. *a*
6....272. *c*
7....252. 2. *a*
8....276 *c*
9....275. 2. *d*
11....266 3. *a*, 275. 1. *a* (4)
13....250. *d*
15 .. 275. 1. *c*
22....284. *a*
35: 5, 6.... 309. 1. *a*
8....105. *a*, 309. 2
10....19. 2. *b*, 217. 1. *c*
13....297. *a*
15, 16. ..280. 2
19....102. 3
25....127. 2
36: 6....232. 5. *a*
13....121.1, 266.2. *b*
37: 6
2....257. 2. *a*
3, 8.... 275 1. *c*
4....275. 2. *b*
5, 6....277. *a*
7....283. *a*
9....91. *b*
14....275. 1. *a* (2)
15....24. *b*
16....248. 6. *b*
20....269. 2. *a*
22....163. 4, 287. 5. *b*
28....266. 1. *g*
29....275 1. *b*
31. ..289. 4. *a*
33....106. *a*
38: 2 ..299
3. ..131. 1
8....261. 3. *b*
9 ...266. 2. *a*
11....92. *a*
12 ...257. 9. *a*
16 .. 276 2. *b*
17 ...267. 1. *f*
20 ..256. 3 *a*
21....19. 2. *b*
39: 2 .. 97. 1
5 ...75 1
8 . 268 *a*
11....257 9 *a*
12....276 *a*
14....35 2, 177. 4
40: 5 ...257. 9. *b*
13....266. 2 *b*
18 .. 71. *a* (2)
41: 3....272. *c*
5....98. 1, 119. 3. 166. 5, 246. 1. *a*
11....275. 2. *c*
13....297. *a*
42: 2....267. 3. *a*
5....271. *a*, 311. 4
6, 12. ..296. 3. *a*
7....249. 1. *a*
42: 9....§ 219. 1. *b*
10... 111. 2. *b*
43: 5....296. 3. *a*
44: 3 285 4 *a*
3, 10 18 . 267 5. *a*
5 246 2, 261. 2
9 . 269. 1 *a*
10. . 269 1. *b*
18, 21 127. 2
19 . 289 1. *a*, 299
21 . 306
21, 22 306 *b*
22....267 1. *d*
24 .. 249 *c*
26... 273. *c*
27....71. 6. *a*
45: 3.... 92. *a*
5....24. *a*, 287. 1
6....302. *c*
7....256. 3 *a*, 264. 2, 2... 288. 2 *a*
9....261. *b*, 309 1. *b*
10 .. 14 *a*, 24. *b*, 253
11....275. 1. *c*
14 .. 309. 1. *b*
46: 5 ...256. 2. *a*, 297. *b*
47: 5....43 *b*
7....286. 2. *a*
10 ...112. 5. *c*, 288. 1. *a*
48: 6 .. 275 2. *a*
15....252. 2. *a*
49: 6....302 *a*
7. .282. *a*
8. .281 1. *b*
8, 17 ...245. 2. *a*
9....55. 1
10 ... 275. 2. *c*
13, 21... .302. *a*
15....269. 2. *d*, 276. *c*
19 ...246. 2. *b*
19, 20 ... 294 *a*
20 299 *c*
50: 3....245 3 *b*, 272 *c*
6 .. 246. 2. *a*, 276. *c*
7....275 2 *c*
10....253. 1. *a*
12....266. 1, 7, 307. *a*
16... 282 *a*
17....309. 1
18....306 7, 311. 4
21....112 3, 275 1. *b*, 2 *a*, 281. 1. *c*
23....105 *b*
54: 4....283 *a*
6 .. 267 1
7....121 2
10 302 *a*
11 13....273
18 . 275 2, 5, 2 9. *a*
52: 9 ...276. *b*
53: 6 ...219. 1. *b*, 286. 1. *d*
54: 9....269. 2. *a*
55: 6....290. 2
10....92. *c*
13....275. 2. *b*, 299. *a*
16....166. 2, 285. 2
18 ...235, 276. *c*, 288 2. *a*
19 22 . 19. 2. *b*
20....309. 1. *a*
22....111. 1
23.. .299. *c*
56: 4....302. *a*
4, 10 ... 258. 2. *a*
5, 11, 12 ...296. 3. *a*
5, 12... 309. 2
13....257. 9. *a*
57: 2,...174. 1, 289. 6. *a*
57: 5....§ 271. *a*
7....266. 1. *a*, 275. 2. *a*
9....250. *c*
58: 2....88 (pl.)
4....158. 2
5....258. 1. *a*, 302. *a*
7....131. 3
8....139. 3
9....24. *b*, 216. 1. *b*
12....275. 2. *a*, 289. 3. *a*
59: 2....257. 9. *b*
4 ...269. 1. *a*
5, 8... 267. 2. *a*
6....256. 3. *a*, 257. 6. *a*
14... 250. *a*
18....259. *b*
60: 2.... 48. *b*
4.... 167. 1
5... 256. 3. *a*
7....285. 4. *a*
11....268. *a*
13....311. 4
61: 1....198. *b*
62: 4....93. *a* bis, 252. 1. *d*
5....289. 2. *a*, 309. 1. *b*
10....264. 2 (2) *c*
63: 4....105. *c*
6 ...235
6, 7....306. *b*
8....61. 6. *a*, 306. *a*
64: 7....54. 3
8....276. *c*
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15....257. 6. *c*
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8....282. *a*
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16....61. 6. *a*
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27....245. 2. *b*
28....270. 1. *a*
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7....267. 3. *a*, 284. *b*, 289. 6. *a*
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26....91. *b*, 167. 2
8: 1....179. 3, 232. 5. *a*, 267. 3. *a*
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9....280. 3
11....289. 6. *a*
12....167. 2
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9: 1....139. 2, 218. 1. *a*, 279. *c* (4)
4....284. *d*, 304. *b*
5....248. 6. *b*
11....280. 3. *a*
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14....252. 1. *f*
18 ...167. 2
10: 5....166. 3
8....267. 3. *a*
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12....262. 2. *a*
15. ..289.6. *a*, 300. *a*
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11: 1....245. 2
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12: 1....203. 2
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4: 1....257. 4
2....219. 1. *b*
4....254. 2. *a*, *d*
5....218. 1. *c*
9... 104. *k*
5: 2....23. 1, 57. 2(3) *a*, 60. 4. *a*, 287. 4. *a*
3....105. *d*, 265. 3. *a* (3)
4-7....266. 1. *a*
5....246. 1. *a*
9....104. *k*
12... 57. 2 (3) *a*
6: 6....219. 1. *b*
8 ...309. 1. *b*
9 ...105. *e*, 289.6. *a*
11....141. 1
7: 2 ...266. 2. *b*
3....220.6. *b*, 259. 6. *a*
4 ...218. 1. *c*
8....212. *e*
9....274. *a*
10....257. 6. *c*
13....141. 1
8: 2....201. *b*
5....104. *i*
6... 22. *a*, 218.2. *a*
7....245.2. *a*, 307. *a*
8....245. 3. *a*
11....267. 1. *e*
13....248. 6. *d*

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1: 1....§266. 1. *a*, 311. 1. *a*, 2. *a*
2....266.2. *a*, 275. 1. *a* (2), *c*
2, 4....266. 1. *b*
3....266. 3
5....248. 6. *e*, 263. *a*, 309. 1. *b*
6.. .158. 2, 250. *b*
9....266. 1, 307. *a*
11....266. 2. *a*, *b* bis, 285. 1
12....91. *b*, 266. 1. *a*, 279. *a*
13....262. 1. *a*, 267. 1. *e*, 285. 3. *a*
14....266. 2. *b* bis
15....104. *h*, 119. 1, 267. 1. *a*, 282. *a*
16....54. 4. *a*, 82. 5. *a*
17....187. 2.*c*, 279. *b*
18....248.6. *f*, 307. *b*
20....287.5. *a*, 306. *b*
21....33. 1, 61. 6. *a* 222, 267. 4. *a*, 286. 1. *c* (3)
23....267. 4. *b*
1: 24....§ 248.5, 271. *a* 24-26....275. 1
28....257. 9. *b*
29....245. 2. *b*, 294
29, 30... 267. 1. *a*
30....257. 10
31....60. 3. *b* (2)
2: 2....277. *b*, 278.4. *a*
3....267. 1. *a*
4....209.1. *a*, 277. *a*
6....266. 1. *b*
6, 8....267. 4. *b*
6-9....276. *a*
7, 8....287. 5. *a*
9....272. *c*, 276. *e*
11....266. 4. *a*, 277. *b*
11, 17....296. 3. *a*
20....43. *c*, 209. 1. *a*, 259, 267. 1. *a*
22....262.1. *a*, 278.1
3: 1....262. 1. *a*, 278. 2, 296. 3. *b*
3....257. 10
4....267. 1. *a*
7....278. 4. *a*
8....94. *b*
8, 9, 12....266. 2. *a*
13....262. 1. *a*
14....266. 1. *b*, 311. 4. *b*
15... 24. *a*, 75. 1, 267. 2. *a*
16....174. 5, 211. 3. *a*, 267. 4. *b*, 281. 2. *a*
17... 3. 1. *a*
18....267. 1. *a*
24....53. 3. *a*
26....283. *a*
4: 3....248. 6. *e*
3, 4..306. *b*
4....266. 1, 266.1. *d*, 306. *a*
5: 1....257. 6. *b*
1, 5...274
1, 6...285. 3. *a*
4, 5...279. *c* (4)
4, 24....266.1. *b*
5....278. 2, 280. 1
6....279. *b*, 285, 285. 1
7....257. 6. *a*, 262.1. *a*, 296. 3. *b*
8....267. 4. *b*, 282. *a*, 294. *a*
9....305. *a*
10....22. *a*, 218. 2. *a*
11 ...258.1. *a*, 309. 1. *b*
12....262. 2. *a*, 269. 1. *a*, 311. 1. *a*
13....266. 4. *a*
14....275. 1. *a* (4)
14-16....276. *a*
17....277. *b*
19....97. 1, 97. 1. *a*, 267. 1. *e*, *f*, 275.2
20....10. *a*
23....289. 2. *a*
24....259. *a*
28....24. *b*, 262. 1. *a*, 266. 2. *a*
29....264. 2 (2) *e*
30....266. 2. *b*, 269. 2. *a*
6: 1....257. 6. *a*
2....205. 5, *a*
2, 4..267. 1. *b*
3....275. 1. *a* (4), 296. 3. *c*
6: 3,5,13....§262.1. *a* 5....257.10.266. 1. *b*, 4
6....309. 1. *a*
7....266. 2. *a*, 269. 1, 275. 2. *a*
8....267. 1. *a*, 287. 4. *a*, 289. 3. *a*
9....177.4, 281.2. *a*
10....235. *d*, 245.2. *c*, 273
11....266. 1. *d* bis, 285. 3
12....119. 1
13....92. *d*, 257.6. *a*
7: 2....159. 1
4....91. *b*
7....266. 2. *a*
8....279. *c* (4)
8, 18, 20....267.1. *a*
9....306. *b*
11....119. 3, 126. 1, 280. 2. *a*
13....264. 2 (2) *b*
14....168. 1, 246. 2
15....267. 1. *a*, 279. *b*, *c* (2)
17....267. 1. *a*
19....158. 4
23....267. 1. *c*
24....245. 2. *b*, 262. 2. *a*
25....245. 2. *d*, 267. 4. *b*, 288. 2. *e*
8: 2....22. *b*
4....245. 2. *c*
6....280. 3. *a*
8... 284. *e*
9....275. 2. *d*, 296. 3. *a*
10....275. 2. *b*, 285. 3. *a*
11....104. *a*, 275.1. *a* (4)
12....267.1. *e*, 300. *c*
13....267.1. *e*, 297. *b*
17....100. 2. *a* (1)
19....248. 6. *b*, 267. 1. *e*
23....61. 6. *a*
9: 1....258. 1. *a*
1-5..266. 4. *a*
2....245. 2. *b*, 258. 1. *a*
3....24. *b*, 220.5. *a*
4 ...143. 1
5, 6....276. *a*
6....4. *a*
7....275. 1. *a* (2)
7-13....276. *a*
11, 16, 20..296. 3. *a*
12....249. 2. *b*
13....250. *c*
17....45. 2
10: 1....209. 2. *a*, 250. *c*, 302. *a*
2....282
4....296. 3. *a*
5....294. *a*
7....252.1. *f*, 305. *b*
9....22. *b*, 298. 2
10....264. 2 (2) *c*, *e*
12 ...258. 3
13....11. 1. *b*, 57. 2 (3) *a*, 92. *b*, 176. 1, 232. 3. *b*
14....248. 6. *f*
15....299. *b*
16....148. 4
17 ...220. 5. *b*
22....305. *b*, 307. *b*

10: 27....§ 24. *b*
28-32....269. 2. *c*, 311. 4. *c*
30....273.*a*,285.4.*a*
34....19. 1. *a*, 45.2
11: 2.... 100. 2. *a* (2), 158. 4, 258. 3. *b*
8. ..142. 6
9....269.2. *a*, 286. 2. *a*
10....262. 2. *a*
12....257. 2
13....257. 9. *b*
14....250. *b*
15....60. 3. *a*
12: 2....258. 3. *c*
13: 3....259. *b*
6....273. *a*
8....65. *b*
9 ...311. 3
10....269. 2. *d*
16....91. *c*
18....92. *e*
19....284. *g*
20....53.3.*a*.111.2.*c*
14: 6....114, 257. 6. *c*, 287. 2. *a*
9....289. 6. *a*
11....151. 5, 289. 5. *a*, 6. *a*
13,14,16 ...275.1. *b*
16....252. 1. *d*
19....95. *a*, 258.1.*a*
21....299
23....57. 2 (2) *a*, 94. *b*, 163. 2
24....305. *a*
25....24. *b*
27....263. *b*
31....119. 4
15: 5....163. 2
7....302. *a*
8....288. 3. *a*
16: 8....293
9....56. 3. *a*, 170. *a*, 176. 4
10... 86. *b* (2m.), 163. 4
12....266.1.*d*,277.*b*
17: 1... 279. *c* (4)
6....255. 4. *a*,297. *c*, 311 1. *a*
8....230. 3 *a*
10....257. 6. *a*
11 .. 158 2, 163. 2
14 .. 139 2
18: 2....139. 3
4....98. 1. *a*,271.*a*
5 ...65. *a*, 269.2.*a*
19: 3....141. 1
4....289. 3. *a*
6....24. *c*, 94. *a*, 182. *a*
7... 266 4 *a*
8....259 *a*,266.2.*b*
9....201. *c*
17....11. 1. *a*, 198. *d*, 304
21... 92. *c*
22. ..280 2
20: 1....279 *b*
4. .201 *c*
21: 2. . 284. *c*
2-5 .. 311. 4. *c*
3....209. 1. *a*
5....280. 1
9....266. 4
12.... 112 1, 174. 1, 179. 3, 250, 275. 1. *c*, 306. *b*
14 ...111. 2. *c*
22: 1....§ 257. 6
2... 257. 7, 284. *g*
5....163. 2
7... 263. *a*
10... 25
11 ...220. 7. *a*
12. . 248. 6. *d*
13....267.1.*a*,280.1
14... 305. *a*
16....284. *a*
17....163.2,287.2.*a*
18....281. 1. *c*
19....45. 3, 111. 1
21.... 220. 3. *a*
24....257. 6. *c*
23: 1....245. 1. *a*
1. 4....273. *a*
4....299
9 .. 257. 2
11....54. 3. 94. *b*, 220. 6. *b*
13. . 252. 2. *a*
17, 18... 219. 1. *b*
18....113. 1
24: 1, 3, 4....296. 3 *b*
2....167. 2, 248. 6. *f*, 249. 2. *a*
3 ...140. 3, 4
10....248. 6. *e*
12....287. 5. *a*
19....139.2,281.1.*b*
20 .. 82. 1. *a* (1)
25: 1....104. *b*
2....279. *c* 4)
6....211. 1. *a*
10....161. 2
11 .. 119. 1
26: 5....105. *a*, *b*
9... 269.1,285.4.*a*
10....269.2.*a*,308.*a*
11....257. 9. *a*
16....86. *b* (3 pl.)
19....220.2.*b*,235.*d*
20....174. 3
27: 1, 5....296. 3. *a*
3....16. 3.*b*, 105.*d*
4....19. 2. *e*,127.3
6....272. *a*
8....24. *a*
11....88 (3 f. pl.)
12....224. 1. *a*
28: 1....256. 3. *b*
1, 3, 4....296.3. *a*
2....266. 4. *a*
3....88 (3 f. pl.), 91. *c*, 289. 5. *a*
4....245. 2.*a*, 267. 1. *h*
6....60. 3. *a*
7....248. 6
9....258. 1. *a*
10, 13....296 2
12....86. *b* (3 pl.)
16... 151. 5, 291. *a*
19 ...296. 1
21....252. 1. *a*
25 ..306 *a*
27....113. 1
28....281.1.*b*,299. *c*
29: 1....131. 2, 258, 2. *a*, 302. *a*
2, 6....296. 3. *b*
7....167 3
9....142 6,281.1. *c*
11....300. *c*
11, 12 ...245. 2. *c*
12.. 301. *b*
13....279. *d*
14....90, 294. *a*
16....298. 2. *b*
21....86. *b* (3 pl.)
29: 22....§ 158 1.300. *a*
30 2....159 1
5 .. 152. 3
6 ...302. *a*
8....105. *a*, 275. 2. *c*
11....79. 3.*a*, 233.*a*
12 ...19. 2. *a*, 119. 3, 242. *a*
14....280. 2
18....106. *a*, 119. 1, 139 2
19....104. *b*, 106. *a*, 141. 3
21....182. *a*, 261. 1
23....257. 9, 287. 3
28....102 1
29....96. *b*
31: 1....242. *a*
4.. 22. *a*, 43, 248, 267 4. *b*
5. . 289. 2. *a*
6....300. *c*
7....294 *a*
8. ..299. *b*
32: 1 .. 88, 284. *d*
7....311. 3
9....248. 6. *d*
11....289 1. *a*, 6. *a*
13 .. 256. 3. *b*
14....266. 4. *a*
17....279. *a*
33: 1....24. *b*, 87, 131. 2, 141.3, 261. 3.*a*
6... 278. 2
9....82. 1. *a* (1), 289. 6. *a*
10....82. 5. *a*, 267. 1. *e*
12....24. *c*, 150. 1
15....285. 2
20....294. *a*
21.... 56. 1
24....257. 10
34: 4....140.2,248.6.*f*
6....96. *a*
11 .. 21. 1, 230. 4. *b*
13....289. 2. *a*
16....104 *a*
17....104 *c*, 289.6.*a*
35: 1....55.1, 88 (pl.), 160. 2, 272. *a*, 286. 1 *d*
2.... 258. 2
4....126 1
7 ...289 4. *a*
36: 2 ...256. 6. *c*
6....245 2. *a*
8 .. 249 3. *b*, 271
9....263 1. *a*
15....272. *c*, 284. *c*
19....258. 3. *b*
37: 3....261. 3. *b*
6... 287. 3. *a*
13 ...258. 3. *b*
16 ...246. 1. *a*, 2
22....250.*b*,257.3.*a*
23... 284. *c*
26... 275. 2. *c*, 279. *c* (4), 287. 3. *a*
30 ...273. *a*, 275. 2. *d*, 280. 4
32....257. 9. *a*
38....309. 3
38: 3....274. *b*
5....90, 294. *a*
10....246. 1. *a*, 271
12, 13....245. 1. *a*
14.... 19. 2. *a*
16....259. *a*
18....299
38: 20....§ 279. *c* (4)
21....267. 1. *c*
39. 3 .. 266. 2. *d*
40: 1... 260 2 *a*,267.2
7....22. *b*, 35. 1
12....217. 1. *c*, 275. 1. *a* (4)
12-14... 266. 1. *a*
14....245.1.*a*, 276.*e*
17....264 2 (2) *c*
20....285. 4. *a*
21....266.2.*b*,267.2
24... .92. *b*, 299
25.. .250. *a*
27....266. 2. *d*, 275 1. *b*
30 ...148. 4
31....248, 6
41: 2... 287. 3. *a*
4....246. 2. *b*, 275. 1. *a* (2)
7....90, 267. 1. *f*, 284. *b*
8....300
9....302. *c*
10 ...272. *c*
11....275. 1. *b*
14....257. 3
15....275. 2. *b*, 287. 3. *a*
17....24. *c*
20....275. 1. *b*
22 ...275. 2. *c*
23....174. 3
23, 28... 97. 2. *a*
24....264. 2. (2) *c*, 302. *b*
42: 1....302. *c*
4... 140.1, 267.1.*c*
5....126. 1, 220. 7. *a*, 311. 3
6....94. *c*
6, 21....275. 1. *b*
11....158. 1
14....267. 1. *b*, 275. 1. *b*
16....302. *a*
17....285. 3. *a*
18....248. 6. *d*
19 .. 305. *b*
21....283
22....65.*a*,257.10.*b*
24....279. *b*, 303. *a*
25....287. 4
43 5....105. *b*
7....248. 6. *e*
8....94.*d*, 309.1.*a*
9....91. *d*
10....246. 2. *b*
11....297. *a*
12....275. 1. *a* (2)
14....277. *b*, 302. *a*
17....269. 2. *a*
23....112. 3
25....246. 2
26 ...106. *b*
44: 2....105. *b*
7....112. 5. *c*
7, 17....275. 1. *b*
8....148. 3, 275. 1. *a* (2)
11....275. 1. *b*
13....19. 2. *a*, 60. 3. *b* (2), 120.1, 269. 2. *b*
14....279. *c* (4)
14,16,17....269.2.*c*
15....269. 2. *a*
16... 141. 2
17....13. *a*
18....158.2,269.1.*a*

44: 21 ...§ 102. 2
22....35. 2
24, 25....294. *a*
27....111. 3. *a*
28....311. 2
45: 1....139. 2
2....151. 1
3....252. 1. *d*
10....88 (2f.)
11....118.3,287.2.*a*
22....275. 2. *d*
23....246. 2. *b*
46: 10....250. *b*
12....252. 1. *c*
47: 1....257. 3. *a*, 273
1, 5....§ 35. 2. *a*, 283. *b*
2....89 (f. s.), 111. 3. *a*
8....261. 3. *a*
10....102. 3, 104. *c*
11....289. 6. *a*
12....273. *a*, 301. *b*
13....219. 2. *a*
14....104. *i*
48: 1....294. *a*, 301. *a*
3....269. 2. *b*
7....104. *g*
8....87
9, 11....295. *a*
11....39. 1. *a*
13....262. 1. *a*
14....302. *b*
18....266. 1. *f*
21....302. *a*
22....296. 3. *a*
49: 3, 23....300. *b*
6....264. 2 (2) *b*, 266. 2. *b*, 275. 2. *a*, 311. 3
7....35. 1. *a*
8....209. 1. *a*,257. 6. *a*
15....246. 1. *a*, 267. 1. *e*
18....65. *b*, 305. *a*
26....112. 3, 287. 1
50: 2....272. *a*, 281.1. *a* (3)
8....304. *b*
51: 2....267. 1. *f*, 5. *a*
8....296. 2. *a*
12....246. 2, 276. *c*
14....126. 1
15....126. 1, 276. *e*
20....57. 2 (3) *a*
21....258. 2
52: 1....283
5....96. *a*, *b*, 122. 2, 131. 6, 151. 2
7....176. 1
11....140. 4
14....60. 3. *b* (2)
53: 2....111.1,267.1.*f*
3....94. *e*
3, 4....258. 3. *c*
4....246. 1. *a*,257. 9, 266. 4
4-10....266. 4. *a*
5....143.1,245.3.*a*
7....296. 3. *a*
9....245. 2. *c*
10....177. 1, 267. 1. *c*, 306. *b*
11....252.1. *a*, 286. 2. *a*
54: 1....209. 1. *a*, 248. 6. *d*, 294. *a*
5....203. 2
6....104. *c*
9....125. 2
54: 10....§ 240
12....22. *b*
17....299. *c*
55: 2....299. *b*
3....271.*a*,275.2.*c*
4....258. 3. *c*
5....104. *b*
7....272. *a*
9....266. 2. *b*
10....267. 4. *b*
11....287. 3
56: 3....105.*a*,248.6.*c*
6....279. *b*
7....257. 9. *a*
10....258. 1. *a*
12....166. 5
57: 2....285. 2
3....302. *b*
5....140. 2
6....24. *b*, 218.2.*a*
8....88 (2 f.), 289. 6. *a*
11....311. 2
13....119. 3
15....257. 6. *b*
17....280. 2
20....279. *b*
21....296. 3. *a*
58: 3....24. *b*, 131. 2, 218. 2. *a*
5-7....282. *a*
6, 7....280. 1
9....125.2,275.2.*b*
10....218. 1. *b*
12....244. *a*
13....279. *b*
59: 3....63. *c* (2), 122. 2
4, 13....280. 1
5....112. 3, 158. 4, 198. *d*
10....191. 271
12....127.2,289.1.*a*
13....92.*b*, *d*, 176.1
16....104. *i*
17....174. 4
60: 1....159. 2, 273. *a*
4....88 (f. pl.)
7....105. *c*
9....104. *c*
10....105. *c*
14....257. 1. *a*
61: 1....43. *c*
2....257. 6. *a*
7....288. 3. *a*
10....272. *a*
62: 2....105. *d*
3....16. 1
5....105. *d*
63: 3....94. *a*, 119. 1, 267. 5. *a*, 275.2.*c*
16....105. *a*
18....295. *a*
19....86. *a*, 266. 1. *f*, 302. *b*, 307. *b*
64: 2....86. *a*
3....245. 2. *b*
5....132. 3
6....163. 3
8....94. *d*, 274
10....139. 1
65: 1....302. *b*
5....286. 1. *d*
17....235
18....273. *a*
20....167. 2
24....267. 1. *h*
66: 3....35. 1. *a*
12....143. 1
13....45. 5
20....39. 1. *a*

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1: 5....§105. *d*
6, 7....246. 1. *a*, 262. 1. *a*
11....278. 2
15....257. 6. *c*
18....287. 3. *a*
2: 2....280. 4
8, 11....302. *b*
11....11. 1. *b*, 231.3
12....111. 3. *a*
16....287. 2. *a*
17....278.4.*a*,279.*a*
19....105. *e*, 257. 9. *a*, 279. *a*
20....305. *b*
21....219. 1. *b*, 252. 1. *b*
24....105. *c*
27....104. *k*, 250. *b*
28....262. 2. *a*
32....309. 1. *b*
34....104. *k*, 293
36....111. 2. *b*
3: 1....277. *a*, 281. 1. *b*, 306. *b*
3....279. *b*
5....86. *b* (2 f.), 131. 2, 289. 6. *a*
6....174. 3
6, 7....249. 1. *a*
8....60. 3. *b* (2), 209. 1. *a*
9....275. 1. *a* (3)
11....209. 1. *a*
12....299. *c*
22....179. 3
25....22. *b*, 271. *a*
4: 3....160. 2
7....24. *b*, 220. 5.*a*
11....259. *a*
13....141. 1
14....289. 1. *a*
19....86. *b* (2 f.)
19, 21....271. *a*
29....248. 6. *e*
30....71. *a* (2)
31....158. 1, 2
5: 1....275.1.*c*, 306.*b*
6....141.1,269.1.*a*
7....75. 2, 125. 1, 299. *b*
13....248. 6. *c*
15....302. *c*
18....287. 3. *a*
22....56. 1, 105.*b*, *c*
26....139. 2
28....285.1.*a*,299.*a*
29....311. 4
31....266. 1. *a*
6: 2....230. 2. *a*
10....275. 2. *b*
19....312. 2. *a*
20....252. 1. *c*
27....187. 2. *c*
28....257. 2. *a*
29....281. 2. *a*
7: 4....296. 3. *a*
9....280. 1
10....65. *a*
13....281. 2
19....246. 2. *b*
23....305. *b*
25....296. 1. *a*, 312. 2. *b*
27....104. *b*
29....141. 1
31....245. 3. *b*
8: 1....258. 3. *b*, 312. 2. *b*
8: 3....§287.5.*b*,289. 5. *a*
4....245. 2. *b*
5....256. 3. *b*, 289. 5. *c*
6....276. *a*
11....167. 3
13....281.1.*b*, 302.*b*
16....258. 1. *a*
19....231. 3. *a*
21....266. 2. *b*
22....231. 2
23....275. 2. *c*
9: 1....275. 2. *c*
2....94. *c*, 287. 4
3....267. 4. *b*
4....279. *b*
7....245. 2. *b*
9....244. *a*
11....272. *b*
14....297. *c*
17....118. 4
19....219. 1. *b*
23....245. 2. *a*, 279. *a*, 280. 1
24, 25....288. 3. *a*
10: 2....88
3....246.2.*a*,297.*b*
4....267.1.*f*,311.4
5....57. 2 (3) *a*, 86.*b* (3pl.), 166.3
7....245. 3. *b*
10....256. 3. *a*, 289. 3. *a*
13....302. *a*
17....89 (f.s.)
23....312. 2. *a*
25....275. 1. *a* (2), 281. 1. *c*
11: 7....280. 2
15....219. 1. *b*
17....279. *c* (2)
21....311. 4
12: 4....289. 1. *a*
5....94. *a*
6....297. *b*
9....230. 3
10....121. 2
13....294. *a*
17....92. *d*, 280. 2
13: 4....249 3. *a*,273.*c*
5....127. 1
7....266. 1. *c*, 269. 2. *b*
10....252. 2. *a*, 272. *a*, 282.*a*, 289. 5. *a*, 312. 2. *a*
11, 12....267. 4. *b*
12....281. 1. *b*
12, 13....277. *b*
13....36.1, 287.1.*a*
17....105. *d*, 148. 2
19....174.1, 289.5.*c*
21....60. 3. *b* (1), 86. *b* (2 f.)
25....60. 2. *a*
14: 1....300. *a*
4....309. 2. *a*
5....280. 3. *a*
7....306. *b*, 307. *b*
15....290.1.*a*,309.1
17....257. 3. *a*, 287. 5. *a*
18....306. *a*
22....246. 2
15: 1....307. *a*
2....301
3....119. 1
10....90(3pl.)104.*k*
15....106. *b*, 275. 1. *c*

15: 17....§ 112. 5. *c*
16: 6, 7....245. 2. *c*
8....285. 2
16....160. 1, 252. 1
17: 3....220. 6. *b*
4....86. *b* (2 m.), 112. 3
5. ..302 *c*
5, 7....266. 2. *b*
8....271. *b*
10....279. *c* (4), 311. 2
17....174.3,246.1.*a*
18....94. *d*, 246. 1. *a*, 285. 3. *a*
18: 2, 3....285. 2
4....275. 1. *a* (4)
7, 9....288. 2. *a*
7-10....277. *a*
14....298. 2
18....271. *b*
23....46, 174. 3, 177. 3
19: 1....280. 4, 297. *d*
2....3. 1. *a*
4....297. *d*, 300. *c*
4, 5....275.1. *a* (2)
11....167.1,245.2.*b*
13....258. 3. *b*, 280. 3. *a*
20: 4....201. *c*
7....286. 1. *d*
9....277. *a*
10....275. 2. *b*
14....302. *a*
15....281. 1. *a* (4)
21: 3....209. 1. *a*
12....112. 1, 174.1, 179. 3, 250
14....111. 2. *c*
22: 3....187. 2. *c*
6....13. *b*
7....257. 2. *a*
10....281. 2. *a*
12....300. *c*
14....163. 4, 201. *c*
15....94. *a*
19....280. 2. *a*
20....19. 2.*e*, 235.*a*
23....61. 6. *a*, 86. *b* (2f.),90 (2f.s.), 140. 2
24....22. *a*, 105. *b*, 267. 1. *d*, 307. *a*
26....104. *i*, 252. 1. *b*, 290. 2
29....296. 3. *a*
23: 5....245. 2. *a*
13....181. 6
14....279. *a*, *e*, 280. 1, 282. *a*
17....281. 2. *a*
18....275. 2. *c*
20....285. 3. *a*
22.... 257. 2. *a*, 287. 1, 306. *b*, 307. *a*
23....257. 6 *e*
26....258. 2. *a*, 259. *b*, 298. 1. *a*
29....163. 2
33....284. *c*,312.2.*a*
36....289. 3. *a*
37....104 *b*
39....179. 3
24: 1.... 279. *d*
2....91. *c*, 253. 2. *a*,257.3.*a*,262.2.*a*
2, 8....267. 1. *e*
25: 3....94. *b*
14....297. *a*
15....256.2.*a*,259.*a*
25: 16....§ 96. *a*
26....249.3.*b*,259.*a*
27....167. 3
29....298. 3. *a*
34....163. 5
36....57. 2 (3) *a*, 235. *c*
26: 9....167. 3
14....273. *a*
15....305. *b*
21....44. *b*
27: 3....252. 1. *c*
7....297. *a*
18....158. 2, 279. *e*
20....13. *a*
28: 1....255. 1. *a*
6....267. 1. *e*
12....279. *d*
16....248. 3. *c*, 278 2, 288. 2. *a*
29: 2....258.3.*b*,279.*d*
8....94. *e*, 112.5.*c*
17....267. 1. *e*
18....288. 3. *a*
19....281. 2. *a*
25....219. 1. *b*
27....24. *b*
30: 6....309. 1. *b*
12....285. 4. *a*
14....285. 3. *a*
16....139. 3
19....290. 2
21....298. 3. *a*
31: 2....280.2.*a*,297.*c*
5....245.2. *a*
7....288. 2.*e*
12....87, 119. 3
18....287. 4
20....266. 2.*b*
21....252. 2. *b*, 311. 4. *c*
29....267. 3. *a*
32....112. 3, 300. *b*, 311, 4
32,33....265.3.*a*(3)
33....16.3.*b*,105.*d*, 266. 2. *c*
38 ...46
32: 1. . 255. 1. *a*
4....91. *b*, 131. 5
9....98. 1. *a*
11....288. 2. *e*
12 ...249. 3. *b*
14....252. 1. *c*
16 ...279. *d*
19....300. *b*
29....266. 1. *a*
33....92. *d*, 280.2.*a*
35 ...106. 2
37....10. *a*
44....280. 3
33: 8....13. *a*
20....256. 3. *a*
22....257. 9. *b*
24....45. 1
26....11. 1. *b*
34: 1.... 44. *a*, 258. 3
8....279. *d*
9....259. *a*
35: 8....279. *e*, 297. *d*
14....279. *b*
14, 16....281. *e*
36: 8....267. 4. *a*
16....286. 3
23....254. 1
27....279. *d*
37: 4....278. 1
8, 9....249. 1. *a*
9....281. 1. *a* (4)
10....252. 1. *d*,277. *a*, 307. *a*
37. 11....§ 275. 1. *a* (3)
12....113. 2
14....278
15....275. 1. *a* (1)
16....211. 3. *a*
21....280. 3. *a*
38: 4....274. *a*, 284. *e*
5....261. 3. *b*
6....256. 3. *a*
9....276. *e*, 284. *c*, 301. *b*
12....56. 4
14....255. 1. *a*
20....275. 2. *c*
26....279. *e*
28....302. *a*
39: 1, 4....290. 1. *a*
4....276. *d*
12....23. 1. *a*
18....92. *d*
40: 1....57. 2 (2) *a*, 279. *d*
2....286. 2. *a*
3....252. 2. *c*, 275. 2. *a*
4....250. *d*
5....311. 4. *b*
14....287. 2. *a*
16.. .272. *c*
41: 3....297. *c*
5, 6....309. 2
6....281. 2. *b*
8....256. 2. *a*
16....290. 1. *a*
42: 2. ..177.2,252.1.*f*
5....300. *c*
6....46, 71. *a* (1)
10....53.2. *b*, 149.2
43: 2....290. 1. *a*
5....272. *a*
44: 2....262. 1. *a*
7....250. *c*
9 ...289.2. *a*, 296. 3. *a*
14....285. 2, 311. 2
15....262. 1. *a*
17.. 266. 1. *a*, 279. *c* (2)
18....285. 1, 302. *a*
19....94. *b*, 104. *e*, 280. 3. *a*
23. ..168. 1
25....102.4,290.1.*a*
46: 1....300. *a*
2....255. 1. *a*
6....272. *c*
7....298. 3. *a*
7, 8....122. 2
8... 96. *a*, 111.2.*d*
11....86. *b* (2 f.)
20....43. *c*
28....287. 3. *a*
47: 1....300. *a*
48: 2....279. *c* (4)
9....281. 1. *b*
11....161. 1
15....289. 5. *c*
19....296. 3. *b*
27....298. 2. *b*
32....249. 3. *b*
26 ...258.2. *a*, 289. 5. *a*, 302. *a*
41....289. 2. *a*
44....297. *c*
49: 3....54.4.*a*,82.5.*a*
8 ...95. *d*, 275.1.*c*
10....167. 1, 266. 4
11....88(3f.pl.),98. 1, 273. *a*
12....246. 2
17....289. 5. *c*
49: 18....§ 45. 4, 65. *b*
20....140. 5
24. ..104. *i*, 289. 4. *a*, 290. 1. *a*
28....141. 1
31....302. *c*
34....300. *a*
36....248. 6. *f*
37....86. *b* (2m.), 112. 3, 5. *c*, 139.3
50: 3....158. 2
4....281. 2. *a*
5....71.*a* (3), 91.*d*
6....289. 5. *a*
11....198. *d*
20....167. 2, 284. *e*
23....91. *a*
25....261. 2
27....111. 3. *a*
34....94. *b*, 114, 160. 3
39....299. *c*
44....105. *b*
51: 3....302. *b*
9....167. 2, 3
13....90 (2 f.s.)
14... 305. *b*, 307. *b*
26 ...245. 2. *b*
27, 28....275. 1. *c*
33....94.*b*, 245. 2. *b*
34....167. 2
46....289. 6. *a*, 296. 2. *a*
48....289. 1. *a*
50....153. 1
58....24 *c*, 150. 1
59... 255. 1. *a*
52: 7... 269. 2. *b*
13....257. 6. *c*
14....295
20....253.1.*a*, 297.*c*
29, 30....254. 2. *b*
30....248. 6. *e*

LAMENTATIONS.

1.....§ 6
1: 1....33. 1, 61. 6. *a*, 222
4....150. 1, 201. *a*
8....59. *a*, 141. 3
9....288. 2. *e*
12....143. 1
14....302. *b*
16....209. 1. *a*, 211. 1. *a*, 285. 1, 296. 3. *a*
17....286. 2. *b*
19....267. 1. *f*
20....60. 3. *b* (2), 92. *a*
2.....6
2: 8....126. 1
11....92. *a*, 113. 1, 2, 115
13....257. 3. *a*
15, 16. ..74. *a*
18....258. 1. *a*
3.....6
3: 7....267. 1. *e*
8....269. 2. *a*
12....198. *d*
14....201. *b*
22....54. 3, 218.2.*a*
31....299. *c*
32....305. *b*
33....152. 2
42....71. *a* (1)
45....279. *b*
48....148. 2

3: 50....§ 272. *b*
52....252. 1. *f*
53....53.3.*a*, 152.2
56–61....266. 1. *f*
57....302. *a*
58....160. 1
61–63....3. 1. *a*
4.....6
4: 1....96. *b*, 179. 3
3....43. *c*
5....286. 2. *a*
9....39. 3. *a*
14....83. *c* (2), 122. 2, 283
17....237. 2, 256. 2
5: 5....162. 5
6....288. 2. *b*
22....281. 1. *a* (1), 305. *b*

EZEKIEL.

1: 4....§ 53. 2. *a*
6....205. 5. *a*
11 ...219. 2. *c*
14 ...181. 1. *a*, 280. 3. *b*
16....267. 1. *f*
2: 5....306. *c*
10....53. 2. *a*, 3. *a*
3: 3....272. *a*
6....305. *a*, 308
7....257. 10
15....139. 3
17....277. *b*
20....88 (f. pl.)
21....297. *c*
4: 3....54.1, 287.3. *a*
9....201. *a*
12....159. 3
5: 7....220. 3. *a*
12....219. 1. *b*
13....121. 3, 131. 6
16....119. 1
6: 3....210. 3. *c*
6....148. 4
7....250. *c*
8....175. 2
9....24. *c*
11....98. 2. 259. *a*
14....296. 3. *b*
7: 14....248. 6. *c*
17....205.5.*a*,285.1
24....141.1,218.2.*a*
25....198. *c*
27....118. 4
8: 2....65. 2 (2) *b*
3....167. 3
6....75. 1, 119. 3
16....90 (2 m. pl.)
17... 264. 2 (2) *b*
9: 2....252.1.*c*,259.*b*
5, 7 .. 275. 1. *c*
7....275. 1. *a* (1), 287. 1. *a*
8....120. 2
11 .. 257.9.*b*, 259.*b*
10: 3....258. 1. *a*
9....253. 1. *a*
17....159. 1
11: 3....244. *b*
6....11.1.*a*, 250. *c*
7....280. 3. *a*
8–10....277. *a*
11....299. *a*
12. ..300. *b*
13....287. 3. *a*
21....302. *b*
12: 23....245. 2. *b*
25....245.2.*a*,300.*a*
12: 25, 28. ..§ 245.3. *b*
13: 2....209.1.*b*, 258.1
3....279. *c*, 302. *b*
4....248. 6.*f*, 266. 2. *b*
4–7....294. *a*
8....282. *a*
10....287. 3. *a*
10,15,16....261.3.*b*
11....71. *a* (2)
11, 12....269. 2. *c*
11, 13....311. 4. *b*
11, 19....257. 9. *b*
13–15....277. *b*
17....219. 1. *b*
18....201. *c*
19 ...159. 3
20....24. *b*, 71. *a* (2), 219. 2. *c*
22....279. *e*, 287. 3. *a*, 302. *c*
14: 1....289. 1. *a*
3....53. 1. *a*, 91. *b*, *c*, 119. 1, 281. 1. *a* (3)
4....296. 1. *a*
5....256. 2. *b*
7....275. 2. *c*
8....141.3
9....277. *b*
11....267. 1. *f*
13....279. *c* (2)
13–15....277. *a*
15, 17....308. *a*
16, 18, 20... 305. *a*
18... 305. *b*
22....281. *d*, 289.5. *a*, 296. 3. *a*
15: 3....245. 2. *c*
5....104. *i*
6, 7....277. *b*
16: 4....23. 1. *a*, 60. 4. *a*, 93. *a*, 95. *c*, 121. 1, 126. 1, 127. 1, 151. 5, 220. 6. *b*, 281. 1. *a* (1), *b*, 284. *e*
5....87, 95. *a*, 111. 3. *a*, 151. 5
6....113.4,296.3.*a*
7....257. 2. *a*
8, 10....99. 2. *b*
15....276. *g*
16....267. 1. *e*
19, 58....104. *k*
22....86. *b* (2 f.)
27....256. 3. *a*
28....127. 1, 279. *e*
31....175. 2, 282. *a*
32....284. *b*
33....60. 3. *b* (2), 120. 1, 246. 1. *a*
34 ...14. *a*, 93. *b*
36....91. *b*
50....128
52....92. *d*, 219.2.*a*
53....219. 1. *b*
57... 158. 3
59... 86. *b* (1 c.)
17: 2....275. 1. *c*
3....216. 1. *a*
5....132. 2
8....24. *a*
9....168. 2, 193. 4, 218. 2. *a*
12 ...285. 2
14....279. *c* (1), *e*
15....65. *b*, 249. 3. *b*, 298. 1. *a*
15, 18....279. *c* (2)
16....305. *a*
17. 19....§ 312. 2. *a*
19, 20....277. *b*
21 .. 284. *d*
22....246. 1. *a*, 311. 4. *b*
23....88 (f. pl.), 257. 6. *a*, 289.5.*a*
18: 2....267. 3. *a*
3....244.*b*,285.3.*a*
4....246. 2. *a*
6, 9....269. 1. *a*
7....256. 3. *a*, 287. 3. *a*
10....217.*b*,253.1.*c*
22....239. *c*
26....220. 5. *b*
27....276. *c*
28....276. *d*
32 ...245.2.*a*,311.4
19: 2....198. *d*
20: 9....140. 4
16....284. *d*
17... 287. 3. *a*
21 ...65. *b*
26....267. 1. *f*
27....119. 3
36....91. *c*
37....53. 2. *a*
21: 5....285. 3. *a*
15....179. 1
15, 16.. 24. *c*, 93.*e*
18....121. 1
19....252. 1. *c*, 255. 4. *b*
21....182. *a*
26, 28....87
29....91. *b*, 106. *a*, 126. 1
31....94. *b*, 198. *c*, 280. 1. *a*
32....296. 3. *c*
33....111. 2. *c*
34....87
22: 4....289. 6. *a*
18 ...256. 3
20....131. 2
29....285. 3. *a*
23: 5....111. 1
14....257. 6. *c*
16, 20....97. 1. *a*
19....177. 3
28....301
42....21. 1
48 ...83.*c* (2), 152.3
49....16. 1, 167. 2, 219. 1. *b*
24: 10....199. *b*
11....140. 1
12....174. 1
26... 128, 191. *b*
25: 6....57. 2 (3) *a*, 106. *a*, 125. 2, 250. *b*
13....223. 1. *b*
15....57. 2 (3) *a*, 282. *a*
26: 2....140. 2, 245. 1. *a*, 271. *c*
3....286. 2. *a*
7....257. 2. *a*
9....19. 2. *d*, 220. 5. *a*
10....258. 2
15....113. 1, 2
17....248. 6. *c*
18....112. 5. *c*
21....16.3. *b*, 235.*a*
27: 3....90 (2 f. s.)
8....158. 3
9....218. 1. *a*
12....22. *a*
27: 15....§ 13. *a*
17....235. *d*
19....24. *c*, 93. *b*
23... 54. 2
26....104. *a*, 158. 3
31....11.1. *a*, 198.*d*
34....278. 4. *a*
35....285. 3. *a*
36....262. 2. *a*
28: 8... 86. *b* (2 m.)
9....231. 4
13....19. 2. *c*, 163. 4
14....71. *a* (2), 258. 3. *a*
15....61. 6, *a*, 104. *b*
16....53. 2. *a*, 111. 2. *c*, 167. 3
17....170. *a*, 174. 2
18....104. *i*, 186. *b*, 218. 1. *d*
23....92. *a*
24....139. 3
24, 26....158. 3
29: 3....102. 1. *a*
15....168. 5
18....95. *a*
30: 16...257. 6. *c*
25....112. 3
31: 2, 8, 18....266. 2. *b*
3....140. 5
5... 11. 1. *a*, 86. *b*
8....11. 1. *a*, 201
15....93. *c*
15–18 ...266. 4. *a*
16....258. 3. *c*
32: 16....88 (f. pl.)
18....11. 1. *b*
19....95. *a*, *d*
20... 89 (f. s., m. pl.)
30 ...233. *a*
32....95. *a*
33: 2, 3 ...277. *a*
4....245.2.*a*,276.*a*
5....301.*b*,309.2.*a*
12... 168. 2
13....220. 5. *b*
15....269. 2. *a*
29....296. 3. *b*
30....53. 2. *b*, 224. 1. *a* bis
33....312. 2. *b*
34: 9....248. 6. *d*
12... 252.1.*b*,284.*g*
14....258. 3. *a*
17 ...71. *a* (2)
31....71. *a* (2)
35: 6....105. *d*
8....218. 1. *d*
9....148. 2
10....284. *d*
11 .. 219. 2. *a*
12....63. 1. *a*, 86. *b* (3 pl.)
36: 3....139. 2, 141. 1
5....219. 1. *b*
8. ..220. 5. *c*
11....163. 5
13....71. *a* (2)
27–31 ...277. *a*
28....71. *a* (1)
30....267. 1. *f*
35....73. 2. *a*
35, 38....19. 2. *e*
37: 2....112. 3
2, 7, 8, 10....275. 1. *a*. (4)
4, 9....248. 6. *d*
7....88 (2 f. pl.)
8....261. 3. *b*
9....131. 3

37: 10....§ 131. 6
11....275. 1. *a* (2), 286. 1. *c*
17....119.1,224.1.*a*
28 ..262. 1. *a*
38: 2....258. 3. *b*
8....163. 4
23....96. *b*
39: 1....258. 3. *b*
4....257. 2. *a*
9....250. *c*
15....245. 2. *a*, 289. 2. *a*
26 ...167. 3
27....252. 1. *b*
40: 3....168. 4
4....65. *b*, 104. *b*
5....296. 3. *a*
16....219. 2. *c*
22....253. 2 (3)
25....232. 5. *a*
31....252. 1. *c*
41....296. 2. *a*
42....312. 2. *a*
43....19. 2. *c*
41: 4....16. 3. *b*
7....141. 1
9, 11....162. 5
15....219. 2. *c*
21....257. 6. *c*
22....262.2, 288.2.*c*
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25....19. 2. *b*
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I. Paradigm. Personal Pronouns, § 71.

	SINGULAR.		PLURAL	
1.	I	אָנֹכִי, אָנִי	We	אֲנַחְנוּ, נַחְנוּ, אָנוּ
2.	Thou *m.*	אַתָּה, אַתְּ	Ye *m.*	אַתֶּם
	Thou *f.*	אַתְּ, אַתִּי	Ye *f.*	אַתֶּן, אַתֵּנָה
3.	He	הוּא	They *m.*	הֵם, הֵמָּה
	She	הִוא, הִיא	They *f.*	הֵן, הֵנָּה

Suffixes, §§ 72, 101, 219.

	Simple	With union Vowels of Verbs			With Sing. Nouns		With Dual and Plur. Nouns
1 *c.*	־ִי, ־ַי	־ַנִי	־ֵנִי	־ֵנִי (־ֵיִ)	־ִי	־ַי	
pl.	־נוּ	־ָנוּ	־ֵנוּ	־ֵינוּ	־ֵינוּ (־ָנוּ)	־ֵינוּ	
2 *m.*	־ךָ (־כָה)	־ְךָ (־ָךְ)	־ֶךָ (־ֶךְ)	־ֶיךָ (־ֶיךְ)	־ְךָ (־ָךְ)	־ֶיךָ	
pl.	־כֶם				־כֶם	־יכֶם	
2 *f.*	־ךְ (־כִי)	־ֵךְ	־ֵךְ, ־ֶךְ	־ַיִךְ	־ֵךְ	־ַיִךְ	
pl.	־כֶן				־כֶן	־יכֶן	
3 *m.*	־הוּ	־ָהוּ, ־וֹ	־ֵהוּ	־ָיו (־ֶיהָ)	־וֹ (־הוּ, ־ה)	־ָיו (־ֶיהָ, ־יהוּ)	
pl.	־ם (־מוֹ)	־ָם, ־ם	־ֵם		־ָם	־יהֶם (־יהֶן, ־יכֶם, ־יכֶן, ־יהֶן, ־יהֶם

			KAL.	NIPHAL.	PIEL.	PUAL.
Pret.	3 *m.*		קָטַל	נִקְטַל	קִטֵּל	קֻטַּל
(Perf.)	3 *f.*		קָטְלָה	נִקְטְלָה	קִטְּלָה	קֻטְּלָה
	2 *m.*		קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ
	2 *f.*		קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ
	1 *c.*		קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי
Plur.	3 *c.*		קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ
	2 *m.*		קְטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם
	2 *f.*		קְטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן
	1 *c.*		קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ
Infin.	*absol.*		קָטוֹל	הִקָּטֵל	קַטֵּל	קֻטַּל
	constr.		קְטֹל	הִקָּטֵל	קַטֵּל	(קֻטַּל)
Fut.	3 *m.*		יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל
(Impf.)	3 *f.*		תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2 *m.*		תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2 *f.*		תִּקְטְלִי	תִּקָּטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי
	1 *c.*		אֶקְטֹל	אֶקָּטֵל	אֲקַטֵּל	אֲקֻטַּל
Plur.	3 *m.*		יִקְטְלוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ
	3 *f.*		תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	2 *m.*		תִּקְטְלוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ
	2 *f.*		תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	1 *c.*		נִקְטֹל	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל
Imper.	2 *m.*		קְטֹל	הִקָּטֵל	קַטֵּל	
	2 *f.*		קִטְלִי	הִקָּטְלִי	קַטְּלִי	
Plur.	2 *m.*		קִטְלוּ	הִקָּטְלוּ	קַטְּלוּ	wanting
	2 *f.*		קְטֹלְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה	
Part.	*act.*		קֹטֵל		מְקַטֵּל	
	pass.		קָטוּל	נִקְטָל		מְקֻטָּל

KAL (*mid. ō*).	KAL (*mid. ē*).	HITHPAEL	HOPHAL.	HIPHIL.
שָׁכַל	כָּבֵד	הִתְכַּשֵּׁל	הָכְשַׁל	הִכְשִׁיל
שָׁכְלָה	כָּבְדָה	הִתְכַּשְּׁלָה	הָכְשְׁלָה	הִכְשִׁילָה
שָׁכַלְתָּ	כָּבַדְתָּ	הִתְכַּשַּׁלְתָּ	הָכְשַׁלְתָּ	הִכְשַׁלְתָּ
שָׁכַלְתְּ	כָּבַדְתְּ	הִתְכַּשַּׁלְתְּ	הָכְשַׁלְתְּ	הִכְשַׁלְתְּ
שָׁכַלְתִּי	כָּבַדְתִּי	הִתְכַּשַּׁלְתִּי	הָכְשַׁלְתִּי	הִכְשַׁלְתִּי
שָׁכַל	כָּבַד	הִתְכַּשֵּׁל	הָכְשַׁל	הִכְשִׁיל
(שָׁכְלָתָם)	כָּבְדָתָם	הִתְכַּשַּׁלְתָּם	הָכְשַׁלְתָּם	הִכְשַׁלְתָּם
(שָׁכְלָתָן)	כָּבְדָתָן	הִתְכַּשַּׁלְתָּן	הָכְשַׁלְתָּן	הִכְשַׁלְתָּן
שָׁכַלְנוּ	כָּבַדְנוּ	הִתְכַּשַּׁלְנוּ	הָכְשַׁלְנוּ	הִכְשַׁלְנוּ
שָׁכוֹל	כָּבוֹד	(הִתְכַּשֵּׁל)	הָכְשֵׁל	הַכְשֵׁל
שְׁכֹל	כְּבֹד	הִתְכַּשֵּׁל	הָכְשֵׁל	הַכְשִׁיל
יִשְׁכַּל	יִכְבַּד	יִתְכַּשֵּׁל	יָכְשַׁל	יַכְשִׁיל
תִּשְׁכַּל	תִּכְבַּד	תִּתְכַּשֵּׁל	תָּכְשַׁל	תַּכְשִׁיל
תִּשְׁכַּל	תִּכְבַּד	תִּתְכַּשֵּׁל	תָּכְשַׁל	תַּכְשִׁיל
תִּשְׁכְּלִי	תִּכְבְּדִי	תִּתְכַּשְּׁלִי	תָּכְשְׁלִי	תַּכְשִׁילִי
אֶשְׁכַּל	אֶכְבַּד	אֶתְכַּשֵּׁל	אָכְשַׁל	אַכְשִׁיל
יִשְׁכְּלוּ	יִכְבְּדוּ	יִתְכַּשְּׁלוּ	יָכְשְׁלוּ	יַכְשִׁילוּ
תִּשְׁכַּלְנָה	תִּכְבַּדְנָה	תִּתְכַּשַּׁלְנָה	תָּכְשַׁלְנָה	תַּכְשֵׁלְנָה
תִּשְׁכַּלְנָה	תִּכְבַּדְנָה	תִּתְכַּשַּׁלְנָה	תָּכְשַׁלְנָה	תַּכְשִׁילוּ
נִשְׁכַּל	נִכְבַּד	נִתְכַּשֵּׁל	נָכְשַׁל	נַכְשִׁיל
	כְּבַד	הִתְכַּשֵּׁל		הַכְשֵׁל
	כִּבְדִי	הִתְכַּשְּׁלִי		הַכְשִׁילִי
	כִּבְדוּ	הִתְכַּשְּׁלוּ	wanting	הַכְשִׁילוּ
	כִּבְדְנָה	הִתְכַּשַּׁלְנָה		הַכְשֵׁלְנָה
		מִתְכַּשֵּׁל		מַכְשִׁיל
			מָכְשָׁל	

		Singular.			
	1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
Kal Preterite or Perfect.					
Sing. 3 *masc.*	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַל‌הוּ / קָטַלוֹ	קָטְלָה
3 *fem.*	קָטַלַתְנִי	קָטַלְתְּ	קָטַלְתְּ	קָטְלַתְהוּ / קָטְלַתּוּ	קָטְלַת־הּ
2 *masc.*	קְטַלְתָּנִי / קְטַלְתַּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ	קְטַלְתָּ־הּ
2 *fem.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו	קְטַלְתִּי־הּ
1 *com.*	—	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּיו	קְטַלְתִּי־הָ
Plur. 3 *com.*	קְטָלוּנִי	קְטָלוּ	קְטָלוּ	קְטָלוּהוּ	קְטָלוּ־הָ
2 *masc.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ	קְטַלְתּוּ־הָ
1 *com.*	—	קְטַלְנוּ	קְטַלְנוּ	קְטַלְנוּהוּ	קְטַלְנוּ־הָ
Infinitive.	קָטְלִי / קָטְלֵנִי	קָטְלָה	קָטְלָה	קָטְלוֹ	קָטְלָה
Future or Imperfect.					
Sing. 3 *masc.*	יִקְטְלֵנִי / יִקְטָלֵנִי	יִקְטְלֶה / יִקְטָלֶה	יִקְטְלֶה	יִקְטְלֵהוּ / יִקְטְלֵנּוּ	יִקְטְלֶה / יִקְטָלֶה
Plur. 3 *masc.*	יִקְטְלוּנִי	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּהוּ	יִקְטְלוּ־הָ
Imperative.					
Sing. 2 *masc.*	קָטְלֵנִי	—	—	קָטְלֵהוּ	קָטְלָה
Piel Preterite or Perfect.					
Sing. 3 *masc.*	קִטַּלַנִי	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּל‌הוּ	קִטְּלָה
Hiphil Preterite or Perfect.					
Sing. 3 *masc.*	הִקְטִילַנִי	הִקְטִילְךָ	הִקְטִילָךְ	הִקְטִילוֹ	הִקְטִילָה

	PLURAL.			
1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
קְטָלָנוּ	קְטָלָכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
קְטָלַתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתָם	קְטָלָתָן
קְטַלְתָּנוּ	——	——	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּינוּ	——	——	קְטַלְתִּים	קְטַלְתִּין
——	קְטַלְתֵּיכֶם	קְטַלְתֵּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלִים	קְטָלִין
קְטַלְתּוּנוּ	——	——	קְטַלְתּוּם	קְטַלְתּוּן
——	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנִין
קָטְלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קָטְלָם	קָטְלָן
יִקְטְלֵנוּ / יִקְטְלֶנּוּ	יִקְטְלֶכֶם	יִקְטְלֶכֶן	יִקְטְלֵם	יִקְטְלֵן
יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קָטְלֵנוּ	——	——	קָטְלֵם	
קְטָלָנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
הִקְטִילָנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילָם	הִקְטִילָן

IV. Paradigm of Pe Guttural Verbs, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. *a*)
Pret. (Perf.)	3 *m.*	עָבַד	נֶעֱמַד	הֶעֱבִיד	הָעֳמַד	חָזַק
	3 *f.*	עָבְדָה	נֶעֱמְדָה	הֶעֱמִידָה	הָעֳמְדָה	
	2 *m.*	עָבַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעֳמַדְתָּ	
	2 *f.*	עָבַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ	
	1 *c.*	עָבַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעֳמַדְתִּי	
	Plur. 3 *c.*	עָבְדוּ	נֶעֱמְדוּ	הֶעֱמִידוּ	הָעֳמְדוּ	
	2 *m.*	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	
	2 *f.*	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	
	1 *c.*	עָבַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעֳמַדְנוּ	
Infin.	*Absol*	עָבוֹד	הֵעָמֵד	הָעֲמֵד	הָעֳמֵד	
	Constr.	עֲמֹד	הֵעָמֵד	הָעֲמִיד	הָעֳמַד	
Fut. (Impf.)	3 *m.*	יַעֲמֹד	יֵעָבֵד	יַעֲמִיד	יָעֳמַד	יֶחֱזַק
	3 *f.*	תַּעֲבֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד	תֶּחֱזַק
	2 *m.*	תַּעֲבֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד	תֶּחֱזַק
	2 *f.*	תַּעַבְדִי	תֵּעָמְדִי	תַּעֲמִידִי	תָּעֳמְדִי	תֶּחֱזְקִי
	1 *c.*	אַעֲמֹד	אֵעָמֵד	אַעֲמִיד	אָעֳמַד	אֶחֱזַק
	Plur. 3 *m.*	יַעַבְדוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעֳמְדוּ	יֶחֱזְקוּ
	3 *f.*	תַּעֲבֹדְנָה	תֵּעָמַדְנָה	תַּעֲמִדְנָה	תָּעֳמַדְנָה	תֶּחֱזַקְנָה
	2 *m.*	תַּעַבְדוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעֳמְדוּ	תֶּחֱזְקוּ
	2 *f.*	תַּעֲבֹדְנָה	תֵּעָמַדְנָה	תַּעֲמִדְנָה	תָּעֳמַדְנָה	תֶּחֱזַקְנָה
	1 *c.*	נַעֲבֹד	נֵעָמֵד	נַעֲמִיד	נָעֳמַד	נֶחֱזַק
Imper.	2 *m.*	עֲמֹד	הֵעָמֵד	הַעֲמִיד		חֲזַק
	2 *f.*	עִבְדִי	הֵעָמְדִי	הַעֲמִידִי	wanting	חִזְקִי
	Plur. 2 *m.*	עִמְדוּ	הֵעָמְדוּ	הַעֲמִידוּ		חִזְקוּ
	2 *f.*	עֲמֹדְנָה	הֵעָמַדְנָה	הַעֲמִדְנָה		חֲזַקְנָה
Part.	*Act.*	עֹמֵד		מֵעֲמִיד		
	Pass.	עָמוּד	נֶעֱמָד		מֵעֳמָד	

V. Paradigm of Ayin Guttural Verbs, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
Pret. (Perf.)	3 *m.*	גָּאַל	נִגְאַל	גֵּאֵל	גֹּאַל	הִתְגָּאֵל
	3 *f.*	גָּאֲלָה	נִגְאֲלָה	גֵּאֲלָה	גֹּאֲלָה	הִתְגָּאֲלָה
	2 *m.*	גָּאַלְתָּ	נִגְאַלְתָּ	גֵּאַלְתָּ	גֹּאַלְתָּ	הִתְגָּאַלְתָּ
	2 *f.*	גָּאַלְתְּ	נִגְאַלְתְּ	גֵּאַלְתְּ	גֹּאַלְתְּ	הִתְגָּאַלְתְּ
	1 *c.*	גָּאַלְתִּי	נִגְאַלְתִּי	גֵּאַלְתִּי	גֹּאַלְתִּי	הִתְגָּאַלְתִּי
Plur.	3 *c.*	גָּאֲלוּ	נִגְאֲלוּ	גֵּאֲלוּ	גֹּאֲלוּ	הִתְגָּאֲלוּ
	2 *m.*	גָּאַלְתֶּם	נִגְאַלְתֶּם	גֵּאַלְתֶּם	גֹּאַלְתֶּם	הִתְגָּאַלְתֶּם
	2 *f.*	גָּאַלְתֶּן	נִגְאַלְתֶּן	גֵּאַלְתֶּן	גֹּאַלְתֶּן	הִתְגָּאַלְתֶּן
	1 *c.*	גָּאַלְנוּ	נִגְאַלְנוּ	גֵּאַלְנוּ	גֹּאַלְנוּ	הִתְגָּאַלְנוּ
Infin. *Absol.*		גָּאוֹל	הִגָּאֵל	גָּאֵל		
Constr.		גְּאֹל	הִגָּאֵל	גָּאֵל		הִתְגָּאֵל
Fut. (Impf.)	3 *m.*	יִגְאַל	יִגָּאֵל	יְגָאֵל	יְגֹאַל	יִתְגָּאֵל
	3 *f.*	תִּגְאַל	תִּגָּאֵל	תְּגָאֵל	תְּגֹאַל	תִּתְגָּאֵל
	2 *m.*	תִּגְאַל	תִּגָּאֵל	תְּגָאֵל	תְּגֹאַל	תִּתְגָּאֵל
	2 *f.*	תִּגְאֲלִי	תִּגָּאֲלִי	תְּגָאֲלִי	תְּגֹאֲלִי	תִּתְגָּאֲלִי
	1 *c.*	אֶגְאַל	אֶגָּאֵל	אֲגָאֵל	אֲגֹאַל	אֶתְגָּאֵל
Plur.	3 *m.*	יִגְאֲלוּ	יִגָּאֲלוּ	יְגָאֲלוּ	יְגֹאֲלוּ	יִתְגָּאֲלוּ
	3 *f.*	תִּגְאַלְנָה	תִּגָּאַלְנָה	תְּגָאַלְנָה	תְּגֹאַלְנָה	תִּתְגָּאַלְנָה
	2 *m.*	תִּגְאֲלוּ	תִּגָּאֲלוּ	תְּגָאֲלוּ	תְּגֹאֲלוּ	תִּתְגָּאֲלוּ
	2 *f.*	תִּגְאַלְנָה	תִּגָּאַלְנָה	תְּגָאַלְנָה	תְּגֹאַלְנָה	תִּתְגָּאַלְנָה
	1 *c.*	נִגְאַל	נִגָּאֵל	נְגָאֵל	נְגֹאַל	נִתְגָּאֵל
Imper.	2 *m.*	גְּאַל	הִגָּאֵל	גָּאֵל		הִתְגָּאֵל
	2 *f.*	גְּאָלִי	הִגָּאֲלִי	גָּאֲלִי	wanting	הִתְגָּאֲלִי
Plur.	2 *m.*	גְּאֲלוּ	הִגָּאֲלוּ	גָּאֲלוּ		הִתְגָּאֲלוּ
	2 *f.*	גְּאַלְנָה	הִגָּאַלְנָה	גָּאַלְנָה		הִתְגָּאַלְנָה
Part.	*Act.*	גֹּאֵל		מְגָאֵל		מִתְגָּאֵל
	Pass.	גָּאוּל	נִגְאָל		מְגֹאָל	

VI. Paradigm of Lamedh Guttural Verbs, § 123.

			KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Pret. (Perf.)	3	*m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3	*f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2	*m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2	*f.*	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1	*c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur.	3	*c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2	*m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2	*f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1	*c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
Infin.		*Absol.*	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ	הַשְׁלֵחַ	——
		Constr.	שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח	הַשְׁלִיחַ	הִשְׁתַּלַּח
Fut. (Impf.)	3	*m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח	יַשְׁלִיחַ	יִשְׁתַּלַּח
	3	*f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
	2	*m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
	2	*f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי	תַּשְׁלִיחִי	תִּשְׁתַּלְּחִי
	1	*c.*	אֶשְׁלַח	אִשָּׁלַח	אֲשַׁלַּח	אַשְׁלִיחַ	אֶשְׁתַּלַּח
Plur.	3	*m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יַשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3	*f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלֵחְנָה	תִּשְׁתַּלַּחְנָה
	2	*m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ	תַּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
	2	*f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלֵחְנָה	תִּשְׁתַּלַּחְנָה
	1	*c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח	נַשְׁלִיחַ	נִשְׁתַּלַּח
Imper.	2	*m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח	הַשְׁלִיחַ	הִשְׁתַּלַּח
	2	*f.*	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי	הַשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur.	2	*m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ	הַשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2	*f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה	הַשְׁלֵחְנָה	הִשְׁתַּלַּחְנָה
Part.		*Act.*	שֹׁלֵחַ		מְשַׁלֵּחַ	מַשְׁלִיחַ	מִשְׁתַּלַּח
		Pass.	שָׁלוּחַ	נִשְׁלָח			

VII. Paradigm of Pe Nun Verbs, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
Pret. (Perf.)	3 *m.*	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הָגַשׁ	נָתַן
	3 *f.*	נָגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הָגְשָׁה	נָתְנָה
	2 *m.*	נָגַשְׁתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הָגְשְׁתָּ	נָתַתָּ
	2 *f.*	נָגַשְׁתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הָגְשְׁתְּ	נָתַתְּ
	1 *c.*	נָגַשְׁתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הָגַשְׁתִּי	נָתַתִּי
Plur.	3 *c.*	נָגְשׁוּ	נִגְּשׁוּ	הִגִּישׁוּ	הָגְשׁוּ	נָתְנוּ
	2 *m.*	נְגַשְׁתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הָגְשְׁתֶּם	נְתַתֶּם
	2 *f.*	נְגַשְׁתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הָגְשְׁתֶּן	נְתַתֶּן
	1 *c.*	נָגַשְׁנוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הָגַשְׁנוּ	נָתַנּוּ
Infin. *Absol.*		נָגוֹשׁ	הִנָּגֵשׁ	הַגֵּשׁ	הָגֵשׁ	נָתוֹן
Constr.		גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ		תֵּת
Fut. (Impf.)	3 *m.*	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יָגַשׁ	יִתֵּן
	3 *f.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תָּגַשׁ	תִּתֵּן
	2 *m.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תָּגַשׁ	תִּתֵּן
	2 *f.*	תִּגְּשִׁי	תִּנָּגְשִׁי	תַּגִּישִׁי	תָּגְשִׁי	תִּתְּנִי
	1 *c.*	אֶגַּשׁ	אִנָּגֵשׁ	אַגִּישׁ	אָגַשׁ	אֶתֵּן
Plur.	3 *m.*	יִגְּשׁוּ	יִנָּגְשׁוּ	יַגִּישׁוּ	יָגְשׁוּ	יִתְּנוּ
	3 *f.*	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגֵּשְׁנָה	תָּגַשְׁנָה	(תִּתֵּנָה)
	2 *m.*	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תַּגִּישׁוּ	תָּגְשׁוּ	תִּתְּנוּ
	2 *f.*	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תַּגֵּשְׁנָה	תָּגַשְׁנָה	(תִּתֵּנָה)
	1 *c.*	נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נָגַשׁ	נִתֵּן
Imper.	2 *m.*	גַּשׁ	הִנָּגֵשׁ	הַגִּישׁ		תֵּן
	2 *f.*	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	wanting	תְּנִי
Plur.	2 *m.*	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ		תְּנוּ
	2 *f.*	גַּשְׁנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה		(תְּנָה)
Part. *Act.*		נֹגֵשׁ		מַגִּישׁ		נֹתֵן
Pass.		נָגוּשׁ	נִנָּגָשׁ		מֻגָּשׁ	נָתוּן

VIII. Paradigm of Ayin

		KAL.		NIPHAL.	PIEL.
Pret. (Perf.)	3 *m.*	סָבַב	סַב	נָסַב	סִובֵּב
	3 *f.*	סָבְבָה	סַבָּה	נָסַבָּה	סִובְּבָה
	2 *m.*	(סָבַבְתָּ)	סַבּוֹתָ	נָסַבּוֹתָ	סִובַּבְתָּ
	2 *f.*	(סָבַבְתְּ)	סַבּוֹת	נָסַבּוֹת	סִובַּבְתְּ
	1 *c.*	סָבַבְתִּי	סַבּוֹתִי	נָסַבּוֹתִי	סִובַּבְתִּי
Plur.	3 *c.*	סָבְבוּ	סַבּוּ	נָסַבּוּ	סִובְּבוּ
	2 *m.*	(סְבַבְתֶּם)	סַבּוֹתֶם	נָסַבּוֹתֶם	סִובַּבְתֶּם
	2 *f.*	(סְבַבְתֶּן)	סַבּוֹתֶן	נָסַבּוֹתֶן	סִובַּבְתֶּן
	1 *c.*	סָבַבְנוּ	סַבּוֹנוּ	נָסַבּוֹנוּ	סִובַּבְנוּ
Infin.	*Absol.*	סָבוֹב	סֹב	הִסּוֹב	סוֹבֵב
	Constr.	סְבֹב	סֹב	הִסֹּב	סוֹבֵב
Fut. (Impf.)	3 *m.*	יָסֹב	יִסַּב	יִסַּב	יְסוֹבֵב
	3 *f.*	תָּסֹב	תִּסַּב	תִּסַּב	תְּסוֹבֵב
	2 *m.*	תָּסֹב	תִּסַּב	תִּסַּב	תְּסוֹבֵב
	2 *f.*	תָּסֹבִּי	תִּסַּבִּי	תִּסַּבִּי	תְּסוֹבְבִי
	1 *c.*	אָסֹב	אֶסַּב	אֶסַּב	אֲסוֹבֵב
Plur.	3 *m.*	יָסֹבּוּ	יִסַּבּוּ	יִסַּבּוּ	יְסוֹבְבוּ
	3 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
	2 *m.*	תָּסֹבּוּ	תִּסַּבּוּ	תִּסַּבּוּ	תְּסוֹבְבוּ
	2 *f.*	תָּסֻבֶּינָה	תִּסַּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
	1 *c.*	נָסֹב	נִסַּב	נִסַּב	נְסוֹבֵב
Imper.	2 *m.*		סֹב	הִסַּב	סוֹבֵב
	2 *f.*		סֹבִּי	הִסַּבִּי	סוֹבְבִי
Plur.	2 *m.*		סֹבּוּ	הִסַּבּוּ	סוֹבְבוּ
	2 *f.*		סֻבֶּינָה	הִסַּבְנָה	סוֹבֵבְנָה
Part.	*Act.*		סֹבֵב		מְסוֹבֵב
	Pass.		סָבוּב	נָסָב	

PIEL.	HITHPAEL.	HOPHAL.	HIPHIL.
סִבַּבְתָּ	הִסְתּוֹבַבְתָּ	הוּסַבְתָּ	הֵסַבְתָּ
סִבְּבָה	הִסְתּוֹבְבָה	הוּסַבָּה	הֵסַבָּה
סִבַּבְתְּ	הִסְתּוֹבַבְתְּ		הֲסִבּוֹתְ
סִבַּבְתֶּם	הִסְתּוֹבַבְתֶּם		הֲסִבּוֹתֶם
סִבַּבְתִּי	הִסְתּוֹבַבְתִּי		הֲסִבּוֹתִי
סִבְּבוּ	הִסְתּוֹבְבוּ	הוּסַבּוּ	הֵסַבּוּ
סִבַּבְתֶּם	הִסְתּוֹבַבְתֶּם		הֲסִבּוֹתֶם
סִבַּבְתֶּן	הִסְתּוֹבַבְתֶּן		הֲסִבּוֹתֶן
סִבְּבוּנִי	הִסְתּוֹבַבְנוּ		הֲסִבּוֹנוּ
סַבֵּב			הָסֵב
סַבֵּב	הִסְתּוֹבֵב		הָסֵב
יְסַבֵּב	יִסְתּוֹבֵב	יוּסַב	יָסֵב
תְּסַבֵּב	תִּסְתּוֹבֵב	תּוּסַב	תָּסֵב
תְּסַבֵּב	תִּסְתּוֹבֵב	תּוּסַב	תָּסֵב
תְּסַבְּבִי	תִּסְתּוֹבְבִי	תּוּסַבִּי	תָּסֵבִּי
אֲסַבֵּב	אֶסְתּוֹבֵב	אוּסַב	אָסֵב
יְסַבְּבוּ	יִסְתּוֹבְבוּ	יוּסַבּוּ	יָסֵבּוּ
תְּסַבֵּבְנָה	תִּסְתּוֹבֵבְנָה		תְּסֵבֶּינָה
תְּסַבְּבוּ	תִּסְתּוֹבְבוּ	תּוּסַבּוּ	תָּסֵבּוּ
תְּסַבֵּבְנָה	תִּסְתּוֹבֵבְנָה		תְּסֵבֶּינָה
נְסַבֵּב	נִסְתּוֹבֵב	נוּסַב	נָסֵב
סַבֵּב	הִסְתּוֹבֵב	wanting	הָסֵב
סַבְּבִי	הִסְתּוֹבְבִי		הָסֵבִּי
סַבְּבוּ	הִסְתּוֹבְבוּ		הָסֵבּוּ
סַבֵּבְנָה	הִסְתּוֹבֵבְנָה		הָסֵבֶּינָה
מְסַבֵּב	מִסְתּוֹבֵב		מֵסֵב
		מוּסָב	

IX. Paradigm of Ayin Vav

		KAL.	NIPHAL.	PIEL.	PUAL.
Pret. (Perf.)	3 *m.*	קָם	נָקוֹם	קוֹמֵם	קוֹמַם
	3 *f.*	קָמָה	נָקוֹמָה	קוֹמְמָה	קֻמְּמָה
	2 *m.*	קַמְתָּ	נָקוּמוֹתָ	קוֹמַמְתָּ	קֻמַּמְתָּ
	2 *f.*	קַמְתְּ	נָקוּמוֹת	קוֹמַמְתְּ	קֻמַּמְתְּ
	1 *c.*	קַמְתִּי	נָקוּמוֹתִי	קוֹמַמְתִּי	קֻמַּמְתִּי
Plur.	3 *c.*	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קֻמְּמוּ
	2 *m.*	קַמְתֶּם	נָקוּמוֹתֶם	קוֹמַמְתֶּם	קֻמַּמְתֶּם
	2 *f.*	קַמְתֶּן	נָקוּמוֹתֶן	קוֹמַמְתֶּן	קֻמַּמְתֶּן
	1 *c.*	קַמְנוּ	נָקוּמוֹנוּ	קוֹמַמְנוּ	קֻמַּמְנוּ
Infin.	*Absol.*	קוֹם	הָקוֹם		
	Constr.	קוּם	הָקוֹם	קוֹמֵם	
Fut. (Impf.)	♀ *m.*	יָקוֹם	יָקוֹם	יְקוֹמֵם	יְקוֹמַם
	3 *f.*	תָּקוֹם	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמַם
	2 *m.*	תָּקוֹם	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמַם
	2 *f.*	תָּקוֹמִי	תָּקוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי
	1 *c.*	אָקוֹם	אָקוֹם	אֲקוֹמֵם	אֲקוֹמַם
Plur.	3 *m.*	יָקוֹמוּ	יָקוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ
	3 *f.*	תָּקוּמֶינָה	תָּקוֹמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה
	2 *m.*	תָּקוֹמוּ	תָּקוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ
	2 *f.*	תָּקוּמֶינָה	תָּקוֹמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה
	1 *c.*	נָקוֹם	נָקוֹם	נְקוֹמֵם	נְקוֹמַם
Imper.	2 *m.*	קוּם	הָקוֹם	קוֹמֵם	
	2 *f.*	קוּמִי	הָקוֹמִי	קוֹמְמִי	wanting
Plur.	2 *m.*	קוּמוּ	הָקוֹמוּ	קוֹמְמוּ	
	2 *f.*	קֹמְנָה	הָקוֹמְנָה	קוֹמֵמְנָה	
Part.	*Act.*	קָם		מְקוֹמֵם	
	Pass.	קוּם	נָקוֹם		מְקוֹמָם

KAL.		HITHPAEL.	HOPHAL.	HIPHIL.
רָב		הִתְקוֹמֵם	הוּקַם	הֲקִים
רָבָה		הִתְקוֹמְמָה	הוּקְמָה	הֲקִימָה
רִיבוֹתָ	רַבְתָּ	הִתְקוֹמַמְתָּ	(הוּקַמְתָּ)	הֲקִימוֹתָ
	רַבְתְּ	הִתְקוֹמַמְתְּ	(הוּקַמְתְּ)	הֲקִימוֹת
רִיבוֹתִי	רַבְתִּי	הִתְקוֹמַמְתִּי	(הוּקַמְתִּי)	הֲקִימוֹתִי
רִיבוּ	רָבוּ	הִתְקוֹמְמוּ	הוּקְמוּ	הֲקִימוּ
	רַבְתֶּם	הִתְקוֹמַמְתֶּם	(הוּקַמְתֶּם)	הֲקִימוֹתֶם
	רַבְתֶּן	הִתְקוֹמַמְתֶּן	(הוּקַמְתֶּן)	הֲקִימוֹתֶן
	רַבְנוּ	הִתְקוֹמַמְנוּ	(הוּקַמְנוּ)	הֲקִימוֹנוּ
רִיב	רוֹב			הָקֵם
	רִיב	הִתְקוֹמֵם		הָקִים
	יָרִיב	יִתְקוֹמֵם	יוּקַם	יָקִים
	תָּרִיב	תִּתְקוֹמֵם	תּוּקַם	תָּקִים
	תָּרִיבִי	תִּתְקוֹמְמִי	תּוּקְמִי	תָּקִימִי
	אָרִיב	אֶתְקוֹמֵם	אוּקַם	אָקִים
	יָרִיבוּ	יִתְקוֹמְמוּ	יוּקְמוּ	יָקִימוּ
	תָּרֵבְנָה	תִּתְקוֹמַמְנָה	(תּוּקַמְנָה)	תָּקֵמְנָה
	תָּרִיבוּ	תִּתְקוֹמְמוּ	תּוּקְמוּ	תָּקִימוּ
	תָּרֵבְנָה	תִּתְקוֹמַמְנָה	(תּוּקַמְנָה)	תָּקֵמְנָה
	נָרִיב	נִתְקוֹמֵם	נוּקַם	נָקִים
רִיב		הִתְקוֹמֵם		הָקֵם
רִיבִי		הִתְקוֹמְמִי	wanting	הָקִימִי
רִיבוּ		הִתְקוֹמְמוּ		הָקִימוּ
(רֵבְנָה)		הִתְקוֹמַמְנָה		הָקֵמְנָה
רָב		מִתְקוֹמֵם		מֵקִים
רוֹב			מוּקָם	

X. Paradigm of Pe Yodh Verbs, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
Pret. (Perf.)	3 *m.*	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב	יְבֻשׁ
	3 *f.*	יָשְׁבָה	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה	יְבֻשָׁה
	2 *m.*	יָשַׁבְתָּ	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	יְבֻשְׁתָּ
	2 *f.*	יָשַׁבְתְּ	נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	יְבֻשְׁתְּ
	1 *c.*	יָשַׁבְתִּי	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	יְבֻשְׁתִּי
Plur.	3 *c.*	יָשְׁבוּ	נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	יְבֻשׁוּ
	2 *m.*	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	יְבֻשְׁתֶּם
	2 *f.*	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	יְבֻשְׁתֶּן
	1 *c.*	יָשַׁבְנוּ	נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	יְבֻשְׁנוּ
Infin.	*Absol.*	יָשׁוֹב		הוֹשֵׁב		יָבוֹשׁ
	Constr.	שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב	יְבֹשׁ
Fut. (Impf.)	3 *m.*	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב	יִיבַשׁ
	3 *f.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
	2 *m.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
	2 *f.*	תֵּשְׁבִי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשְׁבִי	תִּיבְשִׁי
	1 *c.*	אֵשֵׁב	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב	אִיבַשׁ
Plur.	3 *m.*	יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ	יִיבְשׁוּ
	3 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
	2 *m.*	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ	תִּיבְשׁוּ
	2 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
	1 *c.*	נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב	נִיבַשׁ
Imper.	2 *m.*	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב		יְבַשׁ
	2 *f.*	שְׁבִי	הִוָּשְׁבִי	הוֹשִׁיבִי	wanting	יְבָשִׁי
Plur.	2 *m.*	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ		יְבָשׁוּ
	2 *f.*	שֵׁבְנָה	הִוָּשֵׁבְנָה	הוֹשֵׁבְנָה		יְבַשְׁנָה
Part.	*Act.*	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
	Pass.	יָשׁוּב	נוֹשָׁב		מוּשָׁב	יָבוּשׁ

XI. Paradigm of Lamedh Aleph Verbs, § 164.

		Kal	Niphal.	Piel.	Hiphil.	Hithpael.
Pret. (Perf.)	3 *m.*	מָצָא	נִמְצָא	מִצֵּא	הִמְצִיא	הִתְמַצֵּא
	3 *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה	הִמְצִיאָה	הִתְמַצְּאָה
	2 *m.*	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	הִמְצֵאתָ	הִתְמַצֵּאתָ
	2 *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת	הִמְצֵאת	הִתְמַצֵּאת
	1 *c.*	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	הִמְצֵאתִי	הִתְמַצֵּאתִי
Plur.	3 *c.*	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
	2 *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	הִמְצֵאתֶם	הִתְמַצֵּאתֶם
	2 *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	הִמְצֵאתֶן	הִתְמַצֵּאתֶן
	1 *c.*	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	הִמְצֵאנוּ	הִתְמַצֵּאנוּ
Infin.	*Absol.*	מָצוֹא	נִמְצוֹא	מַצֹּא	הַמְצֵא	
	Constr.	מְצֹא	הִמָּצֵא	מַצֵּא	הַמְצִיא	הִתְמַצֵּא
Fut. (Impf.)	3 *m.*	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יַמְצִיא	יִתְמַצֵּא
	3 *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
	2 *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
	2 *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תַּמְצִיאִי	תִּתְמַצְּאִי
	1 *c.*	אֶמְצָא	אֵמָּצֵא	אֲמַצֵּא	אַמְצִיא	אֶתְמַצֵּא
Plur.	3 *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יַמְצִיאוּ	יִתְמַצְּאוּ
	3 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
	2 *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תַּמְצִיאוּ	תִּתְמַצְּאוּ
	2 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
	1 *c.*	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נַמְצִיא	נִתְמַצֵּא
Imper.	2 *m.*	מְצָא	הִמָּצֵא	מַצֵּא	הַמְצֵא	הִתְמַצֵּא
	2 *f.*	מִצְאִי	הִמָּצְאִי	מַצְּאִי	הַמְצִיאִי	הִתְמַצְּאִי
Plur.	2 *m.*	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ	הַמְצִיאוּ	הִתְמַצְּאוּ
	2 *f.*	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה	הַמְצֶאנָה	הִתְמַצֶּאנָה
Part.	*Act.*	מֹצֵא		מְמַצֵּא	מַמְצִיא	מִתְמַצֵּא
	Pass.	נִמְצָא	נִמְצָא			

XII. Paradigm of Lamedh

			KAL.	NIPHAL.	PIEL.
Pret. (Perf.)	3	*m.*	גָּלָה	נִגְלָה	גִּלָּה
	3	*f.*	גָּלְתָה	נִגְלְתָה	גִּלְתָה
	2	*m.*	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
	2	*f.*	גָּלִית	נִגְלֵית	גִּלִּית
	1	*c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur.	3	*c.*	גָּלוּ	נִגְלוּ	גִּלּוּ
	2	*m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
	2	*f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
	1	*c.*	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Infin.	*Absol.*		גָּלֹה	נִגְלֹה	גַּלֵּה
	Constr.		גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Fut. (Impf.)	3	*m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
	3	*f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2	*m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2	*f.*	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
	1	*c.*	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur.	3	*m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	3	*f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	2	*m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	2	*f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	1	*c.*	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Imper.	2	*m.*	גְּלֵה	הִגָּלֵה	גַּלֵּה
	2	*f.*	גְּלִי	הִגָּלִי	גַּלִּי
Plur.	2	*m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
	2	*f.*	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Part.	*Act.*		גֹּלֶה		מְגַלֶּה
	Pass.		גָּלוּי	נִגְלֶה	

HITHPAEL	HOPHAL	HIPHIL	PUAL
הִתְגַּלָּה	הָגְלָה	הִגְלָה	גֻּלָּה
הִתְגַּלְּתָה	הָגְלְתָה	הִגְלְתָה	גֻּלְּתָה
הִתְגַּלֵּיתָ	הָגְלֵיתָ	הִגְלֵיתָ	גֻּלֵּיתָ
הִתְגַּלֵּית	הָגְלֵית	הִגְלֵית	גֻּלֵּית
הִתְגַּלֵּיתִי	הָגְלֵיתִי	הִגְלֵיתִי	גֻּלֵּיתִי
הִתְגַּלּוּ	הָגְלוּ	הִגְלוּ	גֻּלּוּ
הִתְגַּלֵּיתֶם	הָגְלֵיתֶם	הִגְלֵיתֶם	גֻּלֵּיתֶם
הִתְגַּלֵּיתֶן	הָגְלֵיתֶן	הִגְלֵיתֶן	גֻּלֵּיתֶן
הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ	גֻּלִּינוּ
(הִתְגַּלָּה)	הָגְלֶה	הִגְלֶה	(גֻּלָּה)
הִתְגַּלּוֹת	(הָגְלוֹת)	הַגְלוֹת	גֻּלּוֹת
יִתְגַּלֶּה	יָגְלֶה	יַגְלֶה	יְגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
תִּתְגַּלִּי	תָּגְלִי	תַּגְלִי	תְּגֻלִּי
אֶתְגַּלֶּה	אָגְלֶה	אַגְלֶה	אֲגֻלֶּה
יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ	יְגֻלּוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תְּגֻלֶּינָה
תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ	תְּגֻלּוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תְּגֻלֶּינָה
נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה	נְגֻלֶּה
הִתְגַּלֵּה		הַגְלֵה	
הִתְגַּלִּי	wanting	הַגְלִי	wanting
הִתְגַּלּוּ		הַגְלוּ	
הִתְגַּלֶּינָה		הַגְלֶינָה	
מִתְגַּלֶּה		מַגְלֶה	
	מָגְלֶה		מְגֻלֶּה

Class I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with 1st Radical	2d Radical	Perfect Segholates	Roo's Guttural				
גֵּא	גְּבַר	מֶלֶךְ	נֵר		נַיִל	דִּיו	לֹה
שָׁוְא	כְּתָב		לֶחֶם			סָתָו	
	שְׁלָם		צֶדֶק	(י)בֶּשֶׁת	רֶוַח	בְּכִי	
חֶטְא	יְלֵל		שֵׂעִיר	(י)עֲצָה	חֵן	רֵישׁ	(אֵרִי) אִי
נֵרְד	גְּבִיר		אֹהֶל	(נ)שִׂיא		רִיב	(בָּוִי) כִּי
קֹשְׁט	שְׁכוֹל	חֹמֶץ	נַעַר	(י)סוֹד	רֹב	אוֹן	
	גְּבוֹל		גַּבַּת	(י)בוּל		טוּב	

א prosthetic: אֶתְמוֹל, אַבְגִּט, אֶשְׁכָּב, אֶצְבַּע.

פֵּא unessential long vowel: אֱמוּן, אֱזוֹר.

2. Long ultimate with pretonic ָ or ֵ.

Adjectives: *ā, ē, ō* intrans. דָּשֵׁן, קָטָן, קָשֵׁן.

ī, ū passive בָּחִיר, נָחוּשׁ, קָטוּל.

עֵי: רַךְ, תֹּם, בֹּחַ. עוֹ and עֵי: רֵישׁ, זֵד, רֵיק, טוֹב.

לֵה: שָׁלֵו, עָנֵו, נָקִי, גֵּאֶה, יָפֶה.

ā, ō qualities *existing*: בָּהִיר, חָזָק, קָרוֹב, גָּדוֹל.

ē „ *becoming*: גָּדֵל, חָזֵק, קָרֵב, רָחֵק.

ō permanent, as figure אָרֹךְ, עָגֹל, גָּבֹהַּ, עָקֹב, קָצֹר.

colour אָדֹם, בָּרֹד, יָרֹק, צָהֹב, שָׁחֹר.

character אָיֹם, מָהוֹר, בָּיוֹק, קָדוֹשׁ.

ē variable states of body יָגֵעַ, צָמֵא, רָעֵב, שָׂבֵעַ.

mind אָבֵל, חָרֵד, חָפֵץ, יָרֵא, עָלֵז.

Concrete Nouns: שָׂדֶה (שָׂדֵי), שֶׂכֶר, נְגֶר, צָמֶר, כָּבוֹד.

Names of seasons: אָבִיב, אָסִיף, בָּצִיר, זָמִיר, חָרִישׁ, קָצִיר.

3. Long immutable penult, ָ or ֵ in ultimate.

Agents: דַּיָּג, פַּיָּט, שׁוֹעֵל, חוֹתֵם, קַטָּל.

Occupations: בּוֹקֵר, חוֹרֵשׁ, חוֹבֵל, יוֹצֵר, כּוֹבֵס, פּוֹחֵן.

CLASS II. Reduplicated.

Intensive: רַחוּם, חַנּוּן, גִּבּוֹר, צַדִּיק, פַּקֵּחַ, דַּלָּשׁ.

Daghesh resolved: קִרְטֹשׁ, קִרְטֵר, נִיצוֹץ.

עֹ: גַּלְגֹּלֶת, טַלְטֵלָה, חַלְחָלָה, קָדְקֹד, חַתְחַת.

do. vowel inserted קְלוֹקֵל, עֲרוֹעֵר, צְלָצַל.

do. consonant softened כּוֹכָב, קִרְקָלוֹן, שַׂרְעָפָה, כְּפָר.

פֵּי: דַּבְרָנִים (י), צֵאֱצָאִים (י). לֵהּ: נָאוָה.

Occupations: אִכָּר, דַּיָּג, גַּנָּב, חָרָשׁ, טַבָּח.

Defects: אִלֵּם, גִּבֵּן, חֵרֵשׁ, עִוֵּר, פִּסֵּחַ, קֵרֵחַ.

Abstracts: שִׁלּוּחִים, כִּפֻּרִים, שְׁלוּמִים. עֵי: חַרְחֵר, שַׁעֲשָׁעִים.

Reduplicate 3d. Radical: with *ā* פִּרְפָּח, רַעֲנָן, אַבֵּלָל.

ī סַבְּרִיר, כְּבִירִיר. *ō* נִיהֵחַ, נֶהֱלָל. *ū* נֶעֱצוּץ, פָּארוּר.

Red. two Radicals: פִּקַּחְקוֹחַ, הֲצָצָה, עֲזָאזֵל.

repetition הֲפַכְפַּךְ, הֲלַלְלַךְ, פְּתַלְתֵּל, אֲסַפְסֵם.

diminutives of colour אֲדַמְדַּם, יְרַקְרַק, שְׁחַרְחַר.

CLASS III. With Prefixes.

אַ: superlative אֵיתָן, אַכְזָר, אַכְזָב.

מ: agent מַשְׂכִּיל, מַכָּל, participles with מ.

instrument מַשּׁוֹר, מַלְמֵד, מַפְתֵּחַ.

place or time מִזְבֵּחַ, מַרְבֵּץ, מַלְבֵּן, מוֹשָׁב.

action or condition מַרְוֶה, מִסְפֵּד, מַטְבֵּחַ, מֵישָׁר.

object or subject מִרְחָק, מִזְמוֹר, מַאֲכָל, מֶרְחָץ.

י: names יִצְחָק, יַעֲקֹב; appellatives יַלְקוּט, יְצָרָה.

ת: abstracts תַּעֲלוּגָה, תַּרְדֵּמָה; concrete תַּלְמִיד, תַּרְדֵּלָה.

CLASS IV. With Affixes. Denominatives.

וֹן or ָן: adjectives עֶלְיוֹן, נֶחְשְׁתָּן, אַחֲרוֹן.

abstracts עִוָּרוֹן, יֶרֶקוֹן, אֲבִיוֹן, אַבְדָּן.

augmentative שַׁבְתּוֹן; diminutive אִישׁוֹן.

ן, ם or ל: כַּרְמֶל, חַרְטֹם, סָגָם, גַּרְזֶן.

ִי: relation עִבְרִי, יְבוּסִי, צְפוֹנִי, נָכְרִי.

ַי, ֵי: כְּלַי, לוּלַי, דּוֹדַי, חוֹרַי.

1.

		king	covert	drought	boy
Sing.	*abs.*	מֶלֶךְ	סֵתֶר	חֹרֶב	נַעַר
	const.	מֶלֶךְ	סֵתֶר	חֹרֶב	נַעַר
Plur.	*abs.*	מְלָכִים	סְתָרִים	חֳרָבִים	נְעָרִים
	const.	מַלְכֵי	סִתְרֵי	חָרְבֵי	נַעֲרֵי
Sing.	*l. suf.*	מַלְכִּי	סִתְרִי	חָרְבִּי	נַעֲרִי*
	gr. suf.	מַלְכְּכֶם	סִתְרְכֶם	חָרְבְּכֶם	נַעֲרְכֶם
Plur.	*l. suf.*	מְלָכַי	סְתָרַי	חָרְבַי	נְעָרַי
	gr. suf.	מַלְכֵיכֶם	סִתְרֵיכֶם	חָרְבֵיכֶם	נַעֲרֵיכֶם

*But נַעֲרָהּ

		feet	knees	loins	shoes
Du.	*abs.*	רַגְלַיִם	בִּרְכַּיִם	מָתְנַיִם	נַעֲלַיִם
	const.	רַגְלֵי	בִּרְכֵי	מָתְנֵי	נַעֲלֵי

2.

		lord	vengeance	cloud	old man	heart
Sing.	*abs.*	אָדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
	const.	אֲדוֹן	נְקַם	עֲנַן	זְקַן	לְבַב
Plur.	*abs.*	אֲדֹנִים	נְקָמִים	עֲנָנִים	זְקֵנִים	לְבָבִים
	const.	אַדֹנֵי	נִקְמֵי	עַנְנֵי	זִקְנֵי	לִבְבֵי
Sing.	*l. suf.*	אֲדֹנִי	נִקְמִי		זִקְנִי	לִבִּי
	gr. suf.	אֲדֹנֵיכֶם	נִקְמֵיכֶם			לִבְּכֶם
Plur.	*l. suf.*	אֲדֹנַי	נִקְמַי		זִקְנַי	לִבַּי
	gr. suf.	אֲדֹנֵיכֶם	נִקְמֵיכֶם		זִקְנֵיכֶם	לִבְּכֶם

		great	strong	dry	Hiph. part עֹ
Sing.	*masc.*	גָּדוֹל	חָזָק	יָבֵשׁ	מֵקִים
	fem.	גְּדוֹלָה	חֲזָקָה	יְבֵשָׁה	מְקִימָה
Plur.	*masc.*	גְּדֹלִים	חֲזָקִים	יְבֵשִׁים	מְקִימִים
	fem.	גְּדֹלוֹת	חֲזָקוֹת	יְבֵשׁוֹת	מְקִימוֹת

1.

sickness	olive	death	deed	perpetuity
חֳלִי	זַיִת	מָוֶת	פֹּעַל	נֵצַח
חֳלִי	זֵית	מוֹת	פֹּעַל	נֵצַח
חֳלָיִים	זֵיתִים	מוֹתִים	פְּעָלִים	נְצָחִים
חֳלָיֵי	זֵיתֵי	מוֹתֵי	פְּעָלֵי	נִצְחֵי
חָלְיֵי	זֵיתֵי	מוֹתֵי	פְּעָלֵי*	נִצְחֵי
חֳלֵיכֶם	זֵיתֵכֶם	מוֹתֵכֶם	פְּעֲלֵכֶם	נִצְחֵכֶם
חֳלֵיהֶם	זֵיתֵי	מוֹתֵי	פְּעָלַי	נִצְחֵי
חֳלֵיהֶם	זֵיתֵיכֶם	מוֹתֵיכֶם	פְּעֲלֵיכֶם	נִצְחֵיכֶם

*But פְּעָלָהּ

cheeks	eyes	noon
לְחָיַיִם	עֵינַיִם	צָהֳרַיִם
לְחָיֵי	עֵינֵי	

3.

tree	name	potter	seal
עֵץ	שֵׁם	יוֹצֵר	חוֹתָם
עֵץ		יוֹצֵר	חוֹתַם
עֵצִים		יוֹצְרִים	חוֹתָמִים
עֲצֵי		יוֹצְרֵי	חוֹתְמֵי
עֲצֵי	שְׁמֵי*	יוֹצְרֵי*	חוֹתְמֵי
עֲצֵיכֶם	שְׁמָכֶם	יוֹצְרֵיכֶם	חוֹתַמֵיכֶם
עֲצֵי		יוֹצְרֵי	חוֹתְמֵי
עֲצֵיהֶם		יוֹצְרֵיהֶם	חוֹתְמֵיהֶם

But שִׁמְךָ יוֹצְרָהּ

4. (ל"ה)

field	work
שָׂדֶה	מַעֲשֵׂה
שְׂדֵה	מַעֲשֵׂה
שָׂדוֹת	מַעֲשִׂים
שְׂדֵי	מַעֲשֵׂי
שָׂדַי	מַעֲשַׂי
—	—
שָׂדַי	מַעֲשַׂי
שְׂדֵיכֶם	מַעֲשֵׂיכֶם

fair	ל"ה part.	Niph. part.	Kal act. part.	dead
יָפֶה	גֹּלֶה	נִקְטָל	קֹטֵל	מֵת
יָפֵה	גֹּלֶה	נִקְטָלָה / נִקְטָלֶת	קֹטְלָה / קֹטֶלֶת	מֵתָה
יָפִים	גֹּלִים	נִקְטָלִים	קֹטְלִים	מֵתִים
יָפוֹת	גֹּלוֹת	נִקְטָלוֹת	קֹטְלוֹת	מֵתוֹת

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5 (ע״ and the like).

		camel	garden	goat	statute
Sing.	*abs.*	גָּמָל	גַּן	עֵז	חֹק
	const.	גְּמַל	גַּן	עֵז	חֹק
Plur.	*abs.*	גְּמַלִּים	גַּנִּים	עִזִּים	חֻקִּים
	const.	גְּמַלֵּי	גַּנֵּי	עִזֵּי	חֻקֵּי
Sing.	*l. suf.*	גְּמָלִי	גַּנִּי	עִזִּי	חֻקִּי
	gr. suf.	גְּמַלְכֶם	גַּנְּכֶם	עִזְּכֶם	חֻקְּכֶם
Plur.	*l. suf.*	גְּמָלַי	גַּנַּי	עִזַּי	חֻקַּי
	gr. suf.	גְּמַלֵּיכֶם	גַּנֵּיכֶם	עִזֵּיכֶם	חֻקֵּיכֶם

		small	much *or* many	deep	fresh
Sing.	*masc.*	קָטָן	רַב	עָמֹק	טָרִי
	fem.	קְטַנָּה	רַבָּה	עֲמֻקָּה	טְרִיָּה
Plur.	*masc.*	קְטַנִּים	רַבִּים	עֲמֻקִּים	טְרִיִּים
	fem.	קְטַנּוֹת	רַבּוֹת	עֲמֻקּוֹת	טְרִיּוֹת

Nouns with Suffixes.

		horse	horses	mare	mares
	Abs.	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
	Const.	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
Sing.	1 *c.* my	סוּסִי	סוּסַי	סוּסָתִי	סוּסוֹתַי
	2 *m.* thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
	2 *f.* thy	סוּסֵךְ	סוּסַיִךְ	סוּסָתֵךְ	סוּסוֹתַיִךְ
	3 *m.* his	סוּסוֹ	סוּסָיו	סוּסָתוֹ	סוּסוֹתָיו
	3 *f.* her	סוּסָהּ	סוּסֶיהָ	סוּסָתָהּ	סוּסוֹתֶיהָ
Plur.	1 *c.* our	סוּסֵנוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵינוּ
	2 *m.* your	סוּסְכֶם	סוּסֵיכֶם	סוּסַתְכֶם	סוּסוֹתֵיכֶם
	2 *f.* your	סוּסְכֶן	סוּסֵיכֶן	סוּסַתְכֶן	סוּסוֹתֵיכֶן
	3 *m.* their	סוּסָם	סוּסֵיהֶם	סוּסָתָם	סוּסוֹתֵיהֶם
	3 *f.* their	סוּסָן	סוּסֵיהֶן	סוּסָתָן	סוּסוֹתֵיהֶן

XVI. Paradigm of Feminine Nouns, § 221 b.

1.

		queen	covert	desert	girl
Sing.	*abs.*	מַלְכָּה	סֻכָּה	חָרְבָּה	נַעֲרָה
	const.	מַלְכַּת	סֻכַּת	חָרְבַּת	נַעֲרַת
Plur.	*abs.*	מְלָכוֹת	סֻכּוֹת	חָרְבוֹת	נְעָרוֹת
	const.	מַלְכוֹת	סֻכּוֹת	חָרְבוֹת	נַעֲרוֹת
Sing.	*l. suf.*	מַלְכָּתִי	סֻכָּתִי	חָרְבָּתִי	נַעֲרָתִי
	gr. suf.	מַלְכָּתְכֶם	סֻכַּתְכֶם	חָרְבַּתְכֶם	נַעֲרַתְכֶם
Plur.	*l. suf.*	מַלְכוֹתַי	סֻכּוֹתַי	חָרְבוֹתַי	נַעֲרוֹתַי
	gr. suf.	מַלְכֹתֵיכֶם	סֻכֹּתֵיכֶם	חָרְבֹתֵיכֶם	נַעֲרֹתֵיכֶם

		sides	double embroidery
Du.	*abs.*	יְרֵכַיִם	רִקְמָתַיִם
	const.	יַרְכֵּי	

2.

		counsel	vengeance	cry	3. sucker
Sing.	*abs.*	עֵצָה	נְקָמָה	זְעָקָה	יוֹנֶקֶת
	const.	עֲצַת	נִקְמַת	זַעֲקַת	יוֹנֶקֶת
Plur.	*abs.*	עֵצוֹת	נְקָמוֹת	זְעָקוֹת	יְוֹנְקוֹת
	const.	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יְוֹנְקוֹת
Sing.	*l. suf.*	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יְוֹנַקְתִּי
	gr. suf.	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יְוֹנַקְתְּכֶם
Plur.	*l. suf.*	עֲצוֹתַי	נִקְמוֹתַי	זַעֲקֹתַי	יְוֹנְקוֹתַי
	gr. suf.	עֲצֹתֵיכֶם	נִקְמֹתֵיכֶם	זַעֲקֹתֵיכֶם	יְוֹנְקֹתֵיכֶם

		lips	twofold sloth
Du.	*abs.*	שִׂפְתַיִם	עֲצַלְתַּיִם
	const.	שִׂפְתֵי	

Stanford

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